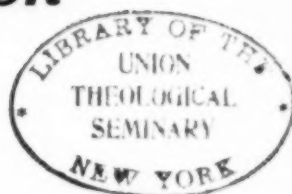


# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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## The Bible and Christianity

By William J. Lhamon

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## When Christians Taught Jews to Hate

By Herbert Danby

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## Words that Grow Wearisome

An Editorial

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## Briand Opens a Door

An Editorial

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# The CHRISTIAN CENTURY

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## EDITORIAL

ON JUNE 6 the voters of Cook county, Illinois, will elect twenty judges of the circuit court, and one judge of the superior court. A situation has developed in connection with this election which provides a striking commentary on present tendencies and evils in American public life.

### Chicago's Judicial Election a Case-Study in Politics

Some new Lord Bryce, wishing to chart the curve of American politics, should subject this election to searching critique. It is of great importance to the voters immediately concerned, for its outcome will have immediate effect on the standards of public service in Cook county. But it is also of importance to Americans at large, for it shows the ways by which public confidence in the honesty of government and the integrity of the courts is being undermined. The law of Illinois places the election of judges in June, at a time when no other public officers are being chosen. This provision is obviously an effort to divorce the choice from such partisan considerations as are apt to control when administrative officials are being selected. As such, it has made it possible, even in a city like Chicago, where machine politics is at its strongest, to guard the circuit courts very largely from the suspicion of political control. And when,

in 1921, Mr. William Hale Thompson made an obvious attempt, through his control of the republican city machine, to punish sitting judges for their independence and to secure a place on this bench as a reward for one of his sycophants, an independent, coalition campaign resulted, which administered an ignominious defeat to the designing politician and swept back on the bench the judges he had planned to dislodge.

### How the Politician Perverts Efforts at Reform

NOW NOTE the astuteness of the professional politician. The six-year term of the circuit judges is expiring, and another election must be held. Mr. William Hale Thompson, after a sojourn in the political wilderness, has just come back to the grapes and honey of the mayoralty. He is working hand in glove with the bi-partisan combine headed on the republican side by the state's attorney, Mr. Robert E. Crowe, and on the democratic by the potent Mr. George E. Brennan. All three of these gentlemen are anxious to see changes in the circuit bench. Mr. Thompson promoted a "pageant of progress" during his previous term of office, which was planned to net a substantial fortune for the political heelers who were given control of certain of its privileges. One of the judges of the circuit court was responsible for forcing these profits back into the city treasury. Mr. Crowe and Mr. Brennan have been desirous to develop in the system of parks on Chicago's south side a new supply of jobs for deserving republicans and democrats. Because of a curious provision of the law, which gives the circuit judges the right to name park commissioners, all attempts to raid the city treasury in this fashion have been foiled. Mr. Thompson, Mr. Crowe and Mr. Brennan are therefore of one mind. The circuit bench in Cook county must be cleared of the men who have rendered themselves, in these ways, obnoxious. Right here, however, the finesse of the politician enters. For instead of resorting to strong-arm methods, the political bosses have taken over the exact method that was used by the reformers six years ago to defeat Mr. Thompson's previous effort to prostitute this bench. Then the reformers saved the integrity of the court by forming a coalition in which the decent sitting judges without respect to party were all given places on the democratic ticket, and the boss-chosen republican had to run by himself, and was accordingly easily defeated. Now the bosses, being in com-

plete understanding, have formed a new coalition, by which the ticket which they have approved is to appear alone in the column assigned to one party, and without any opposition in the other party column. And the judges they have marked for punishment, to run at all, must place their names outside the party lists altogether.

### Sometimes the Bosses Overreach

THE SCHEME is one hundred per cent perfect from the politician's point of view. With the party bosses in accord, it has been easy to leave off the "coalition" ticket the names of the three judges against whom the machine managers have become most deeply incensed. All three of these men have been a credit to the bench on which they have served. But when the voter in Cook county goes to the polls week after next, he will see the names of twenty men who have apparently been approved by both major parties, and off in an unfamiliar column by itself, the names of three other men whose reason for this independent run is unlikely to be clear to him. The issue is complicated by the fact that, of the twenty men in the coalition list, seventeen are sitting judges, seeking reelection, and, in the main, worthy of reelection. How many voters, even among those who recognize the danger involved in letting a bench come under political influence, will be well enough informed to pick Feinberg and Klarkowski and Kerner—the new candidates put forward by the bosses—from the list of twenty, and leave them unmarked while they vote for Judges Thomson and Torrison and Johnston? And yet, a miracle of that kind can happen. The bar association of Chicago is already laboring with all its might to bring it to pass. The churches might do valiant things in the next ten days, were they so minded. It should be within the realm of possibilities to bring to the polls enough voters with sufficient intelligence to split a ticket in such fashion as to defeat the insidious reach of the bosses toward control of the higher courts. The boss is not easy to beat in any American city. Generally, when he is beaten, he helps to beat himself. But there is no place where his overreaching is more sinister, and should more swiftly bring punishment, than when he tries to prostitute the courts to his lust for spoils.

### Protection Abroad and Protection at Home

A CITIZEN writes to the Record of Troy, New York, about the contribution which he has made to the flood relief fund of the red cross. He says that he does not begrudge the money, but he wonders why a disaster of this size is met with nothing but private philanthropy. Others are asking the same question. Probably no giver to the sufferers in the flooded area but was glad to make his gift, and wished that it might be larger. But the inadequacy of the relief thus provided has been apparent from the beginning. It is estimated that the ten million dollar fund now being collected will make available about \$3.75 for every person already homeless in Arkansas and Louisiana. If other levees should break—as they are in danger of doing—and other parishes be inundated, then the per capita

provision will necessarily be smaller. Yet with this \$3.75 we propose to feed, clothe, house and generally provide for these people until they can return to their homes, where it will then be necessary to help them prepare the land for planting and to secure the seed for a new crop. If this return is long delayed, it may be necessary to carry most of them until next year. This for \$3.75! This citizen of Troy wants to know why the government is so quick to use the full power of the United States to protect the property of the few Americans who have settled in Nicaragua or China, and so slow to come officially to the aid of the quarter-million who have been bereft of their property within our own borders. We are told that a special session of congress to deal with this emergency is out of the question. Is there not some way by which the government can show as much direct interest in citizens at home as in citizens abroad?

### President McClure Retires From McCormick

IF A MAN lives long enough, naturally he must retire from his active work some time. But the longer he continues the work and the more successfully he incorporates himself in the institution in which he works, the harder it is to conceive of his separation from it. So the announced retirement of Dr. James G. K. McClure from the presidency of McCormick theological seminary, Chicago, brings surprise, almost incredulity. Why, he is only seventy-eight years old—old enough to be entitled to retire if he wants to, but not old enough to be retired because his years of efficiency are past, at least not in his case. For twenty-two years he has been at the head of this great Presbyterian institution. He has combined scholarly, administrative, and personal qualities in high degree. His gracious manner, which means so much because it goes so much deeper than a mere manner, has endeared him to generations of students and to hundreds whose contacts with him have been less intimate than those of students and colleagues. May he have a long and peaceful evening time—when he gets to it.

### The Wets Want a Convention

WET STRATEGY is taking a queer turn. With everybody except Governor Smith admitting that the proposal to amend the Volstead law enough to make 2.75 per cent beer legal is a delusion, the people who want to divorce this country from prohibition are now taking up a new proposal. This is nothing less than that the states, through their legislatures, shall call a new national constitutional convention, in which the constitution can be so amended as to become, in effect, a new document! This constitution, it is taken for granted, would be without the provision at present embodied in the eighteenth amendment. It is said that, at one time or another, almost two-thirds of the legislatures of the states have asked for such a constitutional convention. To be sure, most of these requests were made a century or so ago. They had nothing whatever to do with the present agitation concerning liquor legislation. Some of them were made by legislatures which wanted to secure further safeguards for the institution of slavery. Some of them came from legislatures which wanted less

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power in the hands of the federal government. But now, contend the wets, these ancient actions are on record, and must be duly counted. So that if only a few states can be induced to ask for a constitutional convention in order to get rid of prohibition, congress will have no choice but to accede. There have been a few radicals who, in recent years, have held the federal constitution so outgrown that a complete revision seemed necessary. It is safe to say that they never expected to receive support from the liquor forces. But that this new strategy is no mere rumor is shown by the recent actions of the legislatures of Wisconsin and Nevada, approving such resolutions, and the vote of the assembly of Illinois in like vein. The resolution in Illinois is now before the senate, where the vote will be exceedingly close. It is time that the dry forces were meeting this latest wet device with much more seriousness. It is foolish to depend on the supreme court to knock out legislative action after it is taken.

### Warning Britain Against "The Shanghai Mind"

THE MANCHESTER GUARDIAN publishes an article by its famous correspondent, Mr. Arthur Ransome, warning the British public against the workings of what is called "The Shanghai Mind." Mr. Ransome holds that the thinking of British residents of Shanghai is at least a quarter of a century out of date, and calls the sort of dispatches that emanate from that port "an obstacle to British policy." Here is the way in which he characterizes the situation:

No Chinese, reading the Shanghai newspapers, could have had any other impression than that the important part of British policy was the sending of the troops and that England was fundamentally and irrevocably hostile to the only movement in China which had as its object the freeing of the country from the wholly unscrupulous war lords who secure Shanghai's approval by suppressing labor and the resentment of the whole country by the wholesale robbery which is making its normal development impossible. . . . Actually the strongest propaganda of a kind to produce hostility between England and nationalist China is that of the Shanghai daily newspapers published in English. Shanghai's policy and Great Britain's are not the same. The danger is that Great Britain will knuckle under to Shanghai, and not the other way about. . . . The Shanghai mind regards the outrages at Nanking as a means of altering British policy, and is disappointed that the note sent to the nationalists is not strong enough, even though it calls upon the nationalists to assume responsibility for acts which only persons whose brains have been so steeped in propaganda that they have ceased to be minds could possibly believe to have been desired by the nationalist government. . . . Shanghai will not be satisfied until Sir Austen Chamberlain's winter policy is scrapped and, with high water on the Yangtze, a summer policy takes its place with a naval demonstration up the river, the "occupation of strategic points," an open attack on the nationalists, and an attempt to plant the war lords once more on the lid of the boiling Chinese cauldron.

All of which is very true, and needs saying as much in this country as in Great Britain. For the American business community in the far east has given every evidence of being as much afflicted with "the Shanghai mind" as has the British.

### Machiavelli or Tolstoi?

RUSSIA is beginning preparations to celebrate the centenary of Tolstoi's birth. Mussolini has ordered a celebration of the fourth centenary of the death of Machiavelli. The Italian dictator has the best of it; his patron saint would approve of his government and his political morals. The great Russian would never approve of the bolsheviki; his gospel of love and non-resistance would sternly reprove their methods howsoever much he might sympathize with their goal. Many American captains of industry have sung the praises of the Italian dictator. His recent moves toward a syndicalist state are no doubt causing them to wish they had waited on events before singing his praises, but the temptation to laud any man who makes efficiency his slogan and executive force his method was too great. We now await the approval by certain of our pro-imperialist and hyper-nationalist statesmen of his order for the celebration of the author of "The Prince." Perhaps his recent tendency toward governmental control of business as well as labor will give pause to their enthusiasm over his "strong" policies. Tolstoi's centenary is quite worthy of celebration by all who believe in the dynamic of love in human relationships. To celebrate him does not require agreement with all he taught, but only to recognize the great contribution he made to ethical thinking, and to honor the memory of a brave and brilliant soul. Tolstoi did as much to emancipate the human spirit as Machiavelli did to fetter it. All dictators, and all who have the mentality that honors them, should courageously join the Italian "strong man" in celebrating the memory of the man who at least had the frankness to put doctrines of imperial power into a political creed, and to defend its immoralities.

### Do We Need More or Less History?

IN THE FINE-SPIRITED and generally admirable statement made by Dr. W. A. Harper on the subject of Christian unity at the Congregationalist-Christian conference, reported in the news department of this issue, he made one suggestion which seems to be open to argument. That one obstacle to unity is "pride in our religious pedigree" is doubtless true, but it is not so obvious that "if we knew less church history we could more readily agree." Not only is it not obvious; we are of the opinion that it is not true. Sectarian pride in religious pedigree does not arise from much knowledge, but from that little knowledge which is the deepest form of ignorance. An acquaintance with church history which is confined to hero-tales and edifying legends concerning the pioneers of one's particular denomination is indeed a bulwark of sectarian prejudice. But even denominational history does not need to be conceived or written in any such terms. Properly presented, in true historical perspective and in relation to the contributions of other groups and the total sweep of Christian history, the history of one's own denomination is a liberalizing discipline and a unifying influence. The same thing is true of national history. Jingo histories which represent all our own great men as pure patriots and high-minded statesmen, not to say plaster saints, while all who have come into controversy

with us were bloody tyrants or cringing slaves, may move one to say in one's haste that all historians are liars and that nations would have a better chance of living together in peace if they could all be smitten with beneficent loss of memory. But the true remedy, so far as history has anything to do with it, lies in the other direction. The serviceable substitute for partisan or sectarian or jingoistic history—which is always unhistorical history—is not no history, but more and truer history. The antidote for prejudice is not ignorance, but more knowledge.

## Briand Opens a Door

WHEN THE FRENCH minister of foreign affairs, M. Briand, chose to mark the tenth anniversary of America's entrance into the world war with a proposal for a new treaty between the two countries, binding them not to engage in war against each other, he did two things. He gave official evidence of the goodwill which France bears this country, and the confidence with which she regards us, despite popular outcries to the contrary. And he gave to the orthodox peace advocates of the United States, who have been bewildered and silent since President Coolidge, with such obvious relief, threw the world court overboard, a new proposal wherewith to come before the public.

M. Briand's suggestion deserves the applause which has greeted it. It is good to know that relations between the two nations are on a basis as cordial as this implies. And it is even better to know that responsible members of the French government are concerned to discover ways to peace, despite the disappointment and cynicism engendered by the experiences of these post-armistice years. That the suggestion, moreover, goes clear outside the old categories of the league and Locarno and the world court, and attempts to find expression in a "mutual engagement tending to outlaw war," thus employing a term—if not an idea—which the French diplomat himself recognizes as "an American expression," is also a hopeful sign, for it indicates that there are European leaders who regard the American temper for peace as a reality. It may well be that this eagerness to achieve new international accord, coupled with this readiness to negotiate in other than the traditional terms of diplomacy, will ultimately lead to some action of importance.

It is too early, however, to pass final judgment on this French proposal. It is, in fact, too early as yet to tell just what the proposal is that France has it in mind to make. It is difficult to judge how much importance M. Briand attached to the so-called "outlawry" paragraph when he included it in his recent statement. Taken in conjunction with the entire statement, it is hard not to believe that the suggestion was little more than an incident in M. Briand's thought, and that it would have been dismissed as such by the public at large had not the keen eye of Dr. Nicholas Murray Butler, president of Columbia university, lighted on it. It was Dr. Butler's letter to the New York Times, published seventeen days after Mr. Briand's original statement had been made and forgotten, that galvanized the proposal for a new treaty with France into life.

Surely the French foreign minister has found gratification in the response which the American public has made

to his suggestion—since the American public found out, with the aid of Dr. Butler, that there was a suggestion to respond to. And Dr. Butler, also, must feel the satisfaction that comes from a sense of service well performed. For his direction of attention to the almost overlooked statement has done one important public service—it has given the eagerness of the people of the United States for world peace another chance to express itself. But as this proposal takes more definite form and is more closely studied, it is doubtful whether it will continue to appear as significant as some peace advocates today are claiming.

If this suggestion is to be treated candidly—and no other kind of treatment will finally aid the cause of peace—there are several observations that obviously need to be made upon it. In the first place, its significance is likely to be over-estimated by those minds accustomed to think about world peace in mere abstractions. If M. Briand were to run through the list of states to which his government accredits diplomatic representatives, he would hardly find one with which a dispute of a kind likely to engender war is more improbable than with the United States. And if the United States were to list its potential enemies, France would surely stand near the bottom. This is not because one country always approves the course of the other country, but simply because the vital interests of the two countries so seldom touch, and almost never clash.

Such a treaty would fail of its peace purpose, moreover, not only because of the slight chance of war-provocation between the two signatories, but equally because any bilateral treaty of this kind under modern international conditions is a delusion. If the world war taught any lesson which pacifists and militarists alike acknowledged, it was that the day of the two-power war is over. If war comes again among the large nations, it is bound to be a war of alliances, of combinations. No bilateral treaty will have any standing when such a war arises. In spite of the existence of such a treaty as M. Briand now suggests, the United States and France might easily enough find themselves on opposite sides of the conflict.

Another reason for discounting the significance of such a treaty will become clear when M. Briand reduces his proposal to more formal terms, as he soon must do, if serious discussion is to continue. What is it precisely that France means to offer to the United States as a substitute for war between the two countries? The American plan for the outlawry of war referred to by M. Briand provides for the erection of an adequate juridical substitute for war—a real world court clothed with affirmative jurisdiction and equipped with a code of international law. This, of course, cannot be secured by two nations working alone, but requires a general international agreement. In this sense it is hardly likely that the substitution of law for war has entered M. Briand's mind. European thinking so far has not gone beyond the concept of arbitration as a substitute for war. The more intense peace-minded statesmen of Europe have developed the idea of arbitration to the point of making it compulsory. It is probable, therefore, that the treaty which in the final issue M. Briand would propose to negotiate with the United States would be a treaty to "outlaw war" between the two countries by means of compulsory arbitration of all disputes which might arise between them.

But this concept of compulsory arbitration is not a genuine peace concept. Indeed, it may be said to contain the seeds of more war than peace. Arbitration at the best is only a makeshift. The great nations between whom there is any live probability of disputes threatening war are not likely to commit themselves to a blanket scheme of compulsory arbitration. There will always be disputes which, if the complaining nation had the right to precipitate compulsory arbitration, would then and there mean war. It is out of the question to expect the United States to enter into a bilateral arrangement with any country on the basis of compulsory arbitration. It is moreover a confusion of ideas to associate any such arrangement with the outlawry of war.

There is no outlawry of war until the *institution* of war is outlawed. Attempts to limit war have some value, but they are not outlawry. The prevention of war between two or more particular countries is a meritorious enterprise, but it is not the outlawry of war. The outlawry proposal attacks the war system itself as a means of settling international disputes. An agreement between two nations not to fight each other while each retains the right to fight any other nation is no more the outlawing of war than an agreement between two individuals not to steal from each other while each maintained his right to steal from anybody else would be the outlawing of theft. Such an agreement might be a sign of friendship or a counsel of prudence, but it could hardly be regarded as a highly virtuous moral act.

If France is in earnest in "outlawing war" with the United States, it can be assumed that she will be equally favorable toward a proposal for the universal outlawry of war. Here, then, is her supreme opportunity! Let M. Briand translate his proposal out of the terms of a bilateral agreement with the United States into terms in which he asks all nations to join with France in reprobating and abandoning the use of war in settlement of their international disputes. Let him show that France is not concerned merely to make a gesture toward one nation with whom she is hardly likely to have a quarrel, but that she includes those nations against whom M. Poincaré recently told a wildly cheering chamber of deputies that France planned to erect the most powerful series of fortifications in the world. Let him, in other words, take the lead in securing from the nations serious attention to a genuine proposal for the abolition of war. If he does this, he will have written the most glorious chapter in the glorious history of France.

And if Dr. Nicholas Murray Butler is sincere in desiring the United States to make such a compact with France, it may be assumed that he will be equally desirous to have the United States engage in a similar compact with all other nations. Here, then, is Dr. Butler's glorious opportunity! Let him announce his conviction that the hour has come for the United States to ask all nations to join her in outlawing war. Let him translate his present enthusiasm for this artificial and futile bilateral arrangement with France into an equal enthusiasm for an effective and adequate agreement outlawing war on a world scale, thus abandoning the use of war for the settlement of international disputes and setting up a juridical substitute for it.

And if this is Dr. Butler's opportunity, how much more is it America's opportunity! Suppose public opinion in the United States should greet M. Briand's proposal with

this counter-proposal: We of the United States favor abolishing the use of war not only as between France and America, but as between all nations, and we ask you, France, to join us of America in proposing to all the nations of the world that we are ready to quit the use of war if they will join us in quitting it. If the discussion of the Briand proposal would lead to such an issue, M. Briand's invitation, impractical and futile as it now stands, would take on a significance beyond the dream of the statesman who with such casual felicitation gave it utterance.

## Words That Grow Wearisome

**W**ORN OUT WORDS may hinder the processes of mental life and poison the processes of thought, as worn out cells may clog and poison the living body if not replaced by fresh ones. Words that are "trite" are words that are worn smooth, even if not quite worn out, like old coins from which the image and superscription have been effaced by the slow attrition of many fingers and many purses. Such words are dangerous because they no longer mean anything exactly. They jingle like good coins, and they pass current—oh, much too readily—but their worth is problematical. They should be called in and re-minted. Their constituent vowels and consonants are still serviceable; their central ideas even may still be sound; the metal in them is genuine. But they need to be melted down in the white heat of critical thought and stamped again with the die of exact definition which will cut into them sharply defined meanings. Everyone can make for himself lists of the words which would be his candidates for the melting-pot. Our present concern is not with such words.

For there are also words and phrases which grow wearisome while they are still so little worn that they are, or should be, good intellectual legal tender. These are words representing ideas that have gained rather recent currency or a fresh emphasis. They symbolize some modern attitude or some relatively novel phase of contemporary thought. They grow tiresome partly because they too easily become a cant phraseology on the tongues and pens of those who use them without understanding or discrimination. There are persons who have the knack of picking up in superficial fashion the most common and useful phrases of the language of any foreign country in which they may be traveling; and there are others who, tripping like Cook's tourists through areas of thought which are completely alien to their understanding, pick up and repeat with a fluency which is momentarily deceptive the terminology of the region. These are they who are mere followers of verbal fashions—for there are fashions in words as there are in clothes and furniture. Such misuse of useful words makes the judicious grieve and brings the very vocabulary of intelligence into unmerited disrepute. This, too, is an evil under the sun, but it is not the main theme of this discourse.

Rather would we make animadversion upon the unreasonableness of those who, being not in agreement with certain



ideas of the newer sort, feign a great weariness with the words which convey those ideas because of the frequency of their use, and thus, so far as in them lies, put the ideas themselves to scorn and derision. An illustration will make the meaning clear.

The phrase "social gospel" is of relatively recent coinage. Any average collection plate contains coins which antedate its minting—for many nickles which were struck off in the eighties and nineties are still in circulation. Therefore it is not old enough to be worn "trite" in the legitimate processes of exchange if the metal in it is what it should be. And it is. The substance of that phrase is sound. The idea for which the phrase stands is a valid idea, discovered, or re-discovered, almost in our own time and deserving of an emphasis proportionate to the neglect which it had suffered through the preceding ages. No other phrase carries that idea so well. The implications of the idea are only beginning to be unfolded. Most of its meaning is yet to be learned. Yet there are those who curl the lip in high disdain when it is mentioned, and affect an utter weariness with a term so often reiterated. The reason is quite patent. They do not believe in the social gospel, and they would discredit it by discrediting its vocabulary. If you hate Germans, you can easily hate the German language, and hating German will then reinforce your hatred of the people who speak it. Likewise, if you believe that the attempt to Christianize the social order is an impertinent interference with a divinely approved status quo or an illegitimate digression from the task of saving souls, then you will easily grow tired of hearing others speak of the "social gospel," and you can fortify your hostility to the conception which it represents by speaking scornfully—as a so-called religious paper did not so long ago—of "the 'social gospel' and such chop suey."

Another phrase which grows tiresome to many ears is "the modern view." But there is a modern view of many things. It may or may not be a true view, but that is not to be determined by noting how many people are tired of hearing the words. Because we are tired of a word, it does not follow that we have had enough of the thing, or that the thing itself is noxious. In a certain religious body, some years ago, the phrase "function serviceably" became a hiss and a byword. In those days pragmatism was an unfamiliar and alarming novelty. The phrase was meant to suggest that the criterion of the truth of religious ideas and of the validity of religious institutions had something to do with experience and was not a matter to be determined solely by conformity with an authoritative pattern. The words were a good expression of this idea, but it had to be re-phrased before it could make any headway with those who had allowed themselves to get tired of "function serviceably." And the reason they got tired of it was that they were made tired by those who considered that this newly proposed criterion was a departure from the faith.

Another term, which refers to religion as a "way of life" is in similar disrepute in some quarters today, and that largely because the difficulties inherent in living up to certain high standards are altogether too apparent.

In academic circles the term "research" has received a degree of emphasis within the past decade that was unknown before, and has been used with what seems to some

to be tedious iteration. But what would you? Is there a better word to carry the idea? If the idea is valid, as it is, it is unreasonable to protest the word on the ground of wearisome repetition unless the resources of the English dictionary were sufficient to furnish a different synonym for it whenever the idea needs to be mentioned. Here, as before, the objection comes from those whose conception of nifies.

It is quite possible that some grow tired of hearing the phrase, "the outlawry of war." If the object of language were simply to afford aesthetic satisfaction by the constant use of novel locutions, the objection might have weight. But when an idea of vital importance is clothed in a phrase which expresses it better than any other, that phrase must be used until the idea gains the currency which it deserves. And again, those who first profess to be tired of the words are those who are not in sympathy with the thing—which means, in this case, we venture to believe, that they have not yet gotten the idea.

Weariness of words is an old defense mechanism that has been used to avoid argument or to rebuff restraint since time was young. It was a not very intelligent Athenian citizen who voted to ostracize Aristides because he was tired of hearing him called "the just." History runs not back to the time when the counsels of crabbed age and the exhortations of morality did not seem to flaming youth to be stale and threadbare. "Thou shalt not" doubtless became an odious platitude to generations of impatient and headstrong youth under the ancient law; and "don't" is, or has been, to most of us the most objectionably tiresome word in the language. It is the inevitable preamble to all restraints, and restraints are never popular. Yet, however conscientiously the modern parent may try to avoid it, he can seldom think of enough do's to obviate the necessity for more don't's than are quite palatable. And the criminal laws but paraphrase the parental "don't" into more formal and threatening terms. All of which is quite tiresome to those who would throw off all restraints.

We raise our voice in defense of the words that grow wearisome. Verbal ingenuity may diminish the frequency of their repetition. Greater intelligence on the part of those who use them will do something to preserve their freshness and charm. But freshness and charm depart as familiarity grows and as the words become incorporated into the normal vocabulary of the language. They are not a bore because they are old but because, being new enough in comparison with other words to attract attention, they are now not so new as they were. They are in the mid-stage between being attractive novelties and being ordinary working tools of thought. Meanwhile, we must be patient with them, judging them not by the novelty which they no longer have but by the ideas which they represent, and remembering that no ambassador of an idea can reasonably be required to create, for our delectation, a new vocabulary every time he declares his message. It is even harder to be patient with those who, having no comprehension of the ideas which such words represent, use them indiscriminately in the hope of creating an impression of up-to-date scholarship, than with those who, with equally little intelligence, make mere shibboleths and slogans of great old words and phrases to give evidence of their soundness in the faith.



Whether one speaks of the "social gospel" or of the "old Jerusalem gospel," "functional psychology" or the "old Bible," the value of the deliverance must be judged by the ideas expressed and not by the newness, the oldness, or the triteness of the phraseology.

## Henry Ford's Cog Wheels

### A Parable of Safed the Sage

I WAS IN A CITY named Detroit, which is the home of the Used Car. For I walked abroad in Every Direction, and I beheld Used Cars for Sale at all Possible and Impossible Prices. But every man and woman that I saw appeared to have a Car. So I know not if any of the Used Cars are ever Sold.

And I talked with a man who had once Financed Henry Ford at a time when he needed about an hundred and eighty shekels a week for the Pay-Roll and it was hard to get the Money.

And he said that Henry wrought long on a Model from which he expected Great Things, and he had at that time no Chain to connect the Engine with the Axle. And he had a Series of Idlers, which is to say Wheels that were arranged only to carry the power back to Other Wheels and so to the Axle. And when the time came for the Car to Run, it Ran all right, all right, but the number of Idlers was Odd when it should have been Even, or even when it

should have been Odd, so that the Car was Geared to Run Backward.

And by the time he had got the system of Cog Wheels adjusted to the Odd or Even Necessity, he decided not to have any such Wheels at all, but to use a Chain.

Now when I heard that story, from a man who ran the Great Risk of Investing Ten Thousand Shekels in Henry Ford's Contraption, and then made the mistake of selling out when he could make only a Profit of, it may have been, a Million, for I know not what he made, I said, I know what is wrong with some People.

They are Ingeniously Invented for the accomplishment of Results, but they never Get Results, because they be Geared to Run Backward. They have the Right Number of Cogs to do Infallibly Just what they Ought Not to do.

For a man sate beside me in a trolley Car, and he seemed Intelligent, but I noticed that on Every Topick he talked about, as soon as he stepped on the Gas, his Mind ran Backward. And what he lacked was Not Intelligence, and not Education, but the Right Number of Cogs in his Mental Equipment to furnish the Power of the Engine to the Rear Axle of the Mind, and Move the Old Bus Ahead.

And when I ceased to Talk with him, I left him in the Middle of the Road, trying to Reverse his Machinery and certain never to accomplish it.

And I would rather risk money on Henry Ford than on such a man. For Henry knoweth when his Cog Wheels go the wrong way, and some other people run through life and Never Learn.

## VERSE

### Business

ALL of the boxes and cartons of glass,  
All the enamel and porcelain ware,  
And even four-thousand pound intricate,  
pieces of machinery  
Are placarded

*Handle with Care*

But the hands and feet of the truckers,  
And the hearts and hopes of the truckers,  
And the lives and souls of the truckers,  
These are not placarded

*Handle with Care.*

CHARLES GRENVILLE HAMILTON.

### From Nazareth He Comes

FROM Nazareth he comes, the carpenter  
Who knows of hammering and blows that break  
The worker's hands. From Galilee he comes,  
The fisherman who walks upon the lake.

Through fields of harvest, ripe for plucking grain;  
Along the dusty roads that go beside  
The vineyards, Christ, the noble carpenter,  
Goes to the city to be crucified.

Jerusalem's streets are filled with those  
Who cry, "Hosanna!" and others, "Crucify!"  
For all of these he hangs upon the cross  
That lifts itself into the purple sky.

For all of these the Master lived and died.  
His lamp is tall and bright; our lamps are dim.  
But we can see the way ahead of us,  
For where the Master goes we go with him.

RAYMOND KRESENSKY.

### Sea-Going

OUT where sea and sky curve into one—  
Calm, yellow sky, gold-crested leaping sea—  
I saw a great ship riding to the sun,  
A smoke-wraith following her wistfully.  
Her funnels and her even, ebon keel—  
Faery chimneys and wave-winged slender frame—  
Too motionless, too perfect, too unreal;  
A dream-ship limned in momentary flame.  
I wondered at the cargo which she bore,  
Cedar, perhaps, or fruit, or ancient gold;  
I visioned faces from the lonely shore,  
And hopes and fears stowed in the long, slim hold . . .  
She faded to a distant, dusky blur,  
And all my heart went yearning after her.

ETHEL ROMIG FULLER.

# When Christians Taught Jews to Hate

By Herbert Danby

**"ANTISEMITISM"** is not a modern sentiment. It is true that the actual words "antisemitism," "antisemite," "antisemitic" are barely fifty years old; but the attitude of mind which they portray is older than Christianity. Ancient Greek and Roman pagan writers seem to have provided almost the entire stock-in-trade of the modern abusers of the Jews. They described them as "hated of all other men," clannish, atheists and irreligious, that they had in no way helped civilization, that they were a danger to the Roman empire, that their bodies emitted a peculiar odor, that they sacrificed every year on their altar a specially fattened Greek, that they hated every other nationality, and that they were the descendants of lepers who had been driven out of Egypt. Cicero, Horace, Juvenal, Martial, Tacitus—all helped to add fuel to the popular feelings of dislike toward the Jews, who had spread over the length and breadth of the empire long before the destruction of Jerusalem and the rise of Christianity. When, therefore, Christianity arose and spread and added its own special measure of hatred against those who had crucified the Christian Messiah; and when Christianity, in the time of the Emperor Constantine, first became a tolerated and then the dominant religion of the empire, we can easily understand the consequences for the Jews.

## CONSTANTINE REPRESSES THE JEWS

From the time of Constantine there was a constant stream of anti-Jewish legislation, and stronger anti-Jewish measures were frequently applied locally in special emergencies. Actually, in themselves, these anti-Jewish laws were not exceptionally or, some might even argue, unreasonably oppressive. Thus the first of the statutes of Constantine enacted that if the Jews should stone or endanger the life of a Jewish convert to Christianity, all concerned should be burnt alive; such a law merely met violence with violence. The second part of this statute prohibited Christians from becoming Jews. Another statute prohibited Jews from owning Christian slaves. Another civil law forced the Jews to undertake the burden of certain public offices whose incidental expenses had made them undesired positions of honor. In other respects the Jews had the full rights of Roman citizenship, and their religious leaders had the same privileges as the Christian clergy.

Later, the Jews suffered severely in the way of special levies and taxation, as the direct results of anti-Christian outbreaks—mainly in Alexandria and Syria. We only know of these anti-Christian outbreaks from Christian sources. We do not know what provoked them. Yet, knowing as we do the reputation of Cyril, the patriarch of Alexandria, and the ferocity of the Egyptian monks, and the murder of Hypatia, we can readily imagine what the treatment of the Jews must have been in moments when popular hysteria was let loose.

But, as may well be imagined, it is not the substance of laws that matters, so much as the atmosphere and the spirit in which they are carried out. We must always admire the enthusiasm of the early Christian church; but we would

gladly forget much of their conduct not only towards the Jews, but even, at times, toward their fellow-Christians. The Christian leaders were only too ready on any occasion to appeal to mob ferocity. It is so much easier for mankind to revert to its savage instincts than to rise to the moral standard of the sermon on the mount; and it was so very much easier for the Christian leaders to acquire a reputation for religious zeal and influence by playing on mob passions and the spirit of vengeance against an already hated race, than to instil the spirit of forgiveness and to drive home the teaching of the parable of the good Samaritan. Only too well can we understand that the Jews failed to see Jesus behind the ranks of his reputed followers.

Something can, of course, be said on the other side. "The clouds of ignorance and barbarism then settling over the world could not but spread a deeper gloom over the sullen national character of the Jews." The church's manner of carrying on the contest was not calculated to reduce the bitterness of Jewish feeling. "It was unlikely that while the world around them was sinking fast in unsocial ferocity of manners, the Jews alone should acquire the gentleness and humanity of civilization." Undeserved oppression—or even deserved oppression—does not make for sweet reasonableness in the victim. Whenever they could, the Jews always retaliated in kind; they seized every chance of siding with the enemies of the church or the Christian empire. In local quarrels during the long-protracted Arian controversy, the Jews were always in league with the Arians. And when, shortly before the Mohammedan conquest, the Persian army penetrated into Syria and Palestine, it was the Jews who took the lead in the merciless massacres of the Christians and the utter destruction of the Christian Jerusalem.

We, however, are more concerned with the church's complete failure to show, whenever it was faced by the Jewish race, the faintest gleam of Christian feeling, or the least glow of the spirit of Jesus. Where Jesus himself, and St. Stephen, forgave, the church thought it right to avenge. In vain had St. Paul urged that "the wrath of man worketh not the righteousness of God."

## THE TALMUD AND JESUS

Let us look for a moment at the Jewish literature which rose out of this same period. What has the Talmud to say of Christianity?

There is very little; only scattered hints. They are, simply, parts of an imaginary picture drawn up by the Jews—an imaginary picture of the only kind of being who could, in their tortured minds, have inspired the horror which Christianity had proved itself to be to the Jews during the past three centuries. Also bear in mind that the Jews who produced these few and fragmentary elements which go to make up the imaginative Talmudic picture—these Jews were orientals, living fifteen hundred years and more ago, with highly developed powers of vituperation and few inducements to reticence. They also paid no regard to historical verisimilitude; the imaginary figure which they describe lived, apparently, both 100 B. C. and A. D. 100.

Much of what is now to be quoted from the Talmud almost certainly did not refer to the Christian Founder at all; but later it was supposed to—partly owing to the malevolent scrutiny and the hyper-suspicion of the Christian censorship, and partly owing to the Jews themselves, once they were goaded into the frame of mind which could find no vilification base enough to carry in their minds against all that concerned Christianity.

Here is the sum-total of all that the Talmud is alleged to say of Christianity's Founder:

A certain Yeshu, called the Notsri, or the son of Stada, or the son of Pantera, was born out of wedlock. His mother was called Miriam. She was a women's hairdresser—the word here is M'gadd'la, a pun on the name Mary Magdalen. Her husband was Pappus, the son of Yehudah, and her paramour a Roman soldier, Pantera. She is said to have been the descendant of princes and rulers. This Yeshu had been to Egypt, whence he brought back the knowledge of many tricks of sorcery. He was just a sorcerer, and so deceived and led astray the people of Israel; he sinned and caused the multitude to sin. He made a mock of the words of the learned men and was excommunicated. He was tainted with heresy. He called himself God and said that he would go up to heaven. He was tried before the court at Lud on a charge of being a deceiver and teacher of apostasy. Evidence was procured against him by concealing witnesses to hear his statements, and a lamp was so placed that his face could be seen, but so that he could not see the witnesses. He was executed in Lud on the eve of Passover, which fell on the eve of a sabbath. During forty days a herald proclaimed that Yeshu was to be stoned, and evidence was invited in his favor, but none was forthcoming. He was stoned and hanged. Under the name of Balaam he was put to death by "Pinhas the Robber" (supposed to refer to Pontius Pilate). At the time he was thirty-three years old. He was punished in Gehenna by means of boiling scum. He was "near to the kingdom" (whatever that may mean). He had five disciples: Mattai, Naqai, Netser, Buni and Todah. Under the name of Balaam he was excluded from the world to come.

#### WHY ISN'T IT WORSE?

That is all. Certainly to even the least devout Christian mind it is revolting in the extreme. *But*, is it not really amazing that it is not worse, far—far worse? Think of what Christianity had meant to the Jews for long generations and centuries! Think again, in a different direction, of the verbosity of the huge Talmud, and its habit of piling, piling up everything it could think of about everything it discussed! Only think of that, and then we can only feel surprise that Christianity figures as a mere half-millionth fragment of the Talmud's interest; and odious though that half-millionth fragment is, the real matter for surprise is that it is not infinitely more disgusting! Compare it, for example, with the medieval vituperation against "Mahomet and the paynims" and the Talmud seems almost by comparison a model of restraint.

At the time of its compilation long generations of intense, bitter hatred between Jew and Christian had been lived through. The Jews repaid Christian hatred to the utmost that lay in their power—except that the hatred

which, on the Christian side, found its vent in acts of merciless massacre, on the Jewish side—since they were few and feeble—the passions of hatred mostly evaporated in idle curses. The worst that we find in the Talmud about Christianity need not surprise us.

#### MONOTONOUS INJUSTICE

I must pass as rapidly as possible over the next eight or nine centuries. This it is easy to do because of the sheer monotony of the picture. In the east Islam had conquered; and almost without exception this meant comparative security for its Jewish subjects. They might be reduced to a position of social inferiority; but so were the Christians under Moslem rule. In the west the church was all powerful. It dominated religious and to a great extent, civil life as well. Where the church was strongest, there Jewish life was most perilous. By the seventh century Spain had already taken the lead in Jewish persecution, and it was to retain this odious distinction—such time as it had the power—to the end of the fifteenth century. These are the sort of laws we find passed in the synods of the church and ratified by the state. The titles are enough:

"Laws concerning the promulgation and ratification of statutes against Jewish wickedness and for the general extirpation of Jewish errors. That the Jews may not celebrate the Passover according to their usage; that the Jews may not contract marriage according to their own customs; that the Jews may not practise circumcision; that the Jews shall make no distinction of meats; that the Jews bring no action against Christians of the time when their converted descendants are admissible as witnesses; of the penalties attached to the transgressions of these statutes by the Jews;" and so forth.

The penalty for these offences was even more extraordinary than the offences themselves: the criminal was to be stoned to death, or burnt, by the hands of his own people.

Moslem conquest soon threatened Spain. The nearer it came the worse became the troubles of the Jews. It was now, it is interesting to learn, that there started the famous fable of the Jewish conspiracy against the civilized world, known to our generation as "The Protocols of the Elders of Zion" (now duly translated into Arabic for the edification of the Palestinians). It was at the council of Toledo, in 695, that the Gothic king, Egica, announced the discovery: "Already," he announced, "already this people, defiled by the blood of Christ and infamous for the profanation of their oaths, have meditated ruin against the king and kingdom; proclaiming that their time is come, they have begun the work of slaughter against the Christians." It really was believed that there was a vast Jewish confederacy throughout the entire Mediterranean world to exterminate the Christian faith. Laws were promptly passed to confiscate all the property of the Jews, to disperse them as slaves throughout the country, to seize all their children under seven, to bring them up as Christians, marry them to Christians, and so wipe out forever the practice of the Jewish faith. Yet still the Jews survived.

And so we might go on and on with the miserable panorama. It is only varied by becoming at times considerably worse. Among the Moslems the Jews had peace and prospered. But Christianity meant to them the extremity of



savagery and barbarism. The high-water mark was reached when Christian chivalry set out on the crusades.

#### SAVAGERY OF THE CRUSADES

It is quite impossible to go into details. Wherever the crusaders passed through France and the Rhine valley on their way to the Holy Land they found an easy and profitable way of tasting the first-fruits of Christian conquest over the infidel. "How can we," they said, "how can we go to the Holy Land to free it from the infidels while we leave worse infidels behind us, those who crucified our Savior!" The acts were those of a fanatic mob in the extreme stages of religious intoxication. We can imagine the terrible cry of *Hep* (supposed to stand for the initial letters of *Hierosolyma est perdita*, Jerusalem is fallen)—this cry of *Hep*, the signal for the massacre of the Jews, running through the cities of the Rhine with frightful results. It happened in the first, the second, and to a less degree in the third crusade: the blood of the Jew was as conspicuous a mark of the crusader as the cross on his breast.

Once more the Jewish popular mind drew up its own imaginary picture of the Founder of Christianity and his life. It based this on the imaginary details already contained—and obviously gloated over—in the Talmud. These details it amplified and adorned with everything which Jewish contempt and loathing could think of, to the discredit of Christianity. The result is known under various titles: "The History of Yeshu," "The Story of Him who was Hanged," "The Story of that One and His Son," and the like. It is an unseemly relic of ancient times, a pitiful device by which the tortured imaginations of the Jews avenged themselves on the Christians. But, with all this, we must remember that whatever discredit it brings upon those who concocted it, it carries in every one of its disgusting details an even greater, a much greater, discredit for those whose cruelty provoked it.

#### JEWISH REACTION TO CHRISTIAN CRUELTY

And there we have the main point. All through the centuries the Jews have cherished these scurrilous stories. Whether they were true or not did not matter: they were a highly treasured, private form of vengeance in return for the attitude of the Christians towards the Jews. They could not retort by physical means, but they did retort in this even more effective way, by reducing, within their own Jewish circles—by reducing Christianity and its Founder to contempt and ridicule. We learn that the Jews of eastern Europe till quite recently used to celebrate Christmas by reading aloud these horrid medieval caricatures in their family circles; and they probably do so still.

In all this, how can we dare to insist that blame rests solely or even mainly upon the Jews? In utter shame I have been compelled to slur over quickly the glaring, appalling, abhorrent details of official Christendom's treatment of those, our Lord's brethren according to the flesh. Our Lord's charter to his church was, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Whatever success has followed the progress of the church throughout the world in spreading the gospel, however great its service in spreading the spiritual light of Christianity throughout the dark

places of the world, we have to set on the other side of the scale the dead weight of the criminal conduct of the church in its failure to follow even the least of its Lord's commands, whenever it was brought face to face with the scattered Jewish race. It might even seem that God has permitted the Jewish race to persist as a permanent reproach to Christianity: a glaring reproach of Christianity's failure.

We may not free ourselves of blame and think that it was only a failure of the church in the past. The Christian church, the body of Christ, is one: in time and in space. The sins of the past must either be borne by us or be repented of by us. The effects of those past sins still continue. *How* we can best repent of those past sins of the church and *how* we can receive God's pardon for them, that, in our perplexity, must be the substance of our most penitent prayers. One thing, however, we can know of a surety, that if we would remove the reproach of the past, then we must realize our failure as a church to show forth the spirit of our blessed Lord and Savior in just those times and places where it might have worked the greatest power. So far as the Jews are concerned, let us not deceive ourselves for one moment: the church, by its deliberate choice and conduct, has made itself one gigantic and seemingly impenetrable obstacle between them and the figure of our blessed Lord.

*This is the second in a series of articles by Canon Danby reviewing the development of relations between Christians and Jews. The next article in the series will appear in an early issue.*

#### Song

WHO would make poems  
Days like today?

Each hour's a poem  
Flaming with May.  
Verses seem foolish  
Out on God's lawn.  
I have new duties  
Now winter's gone.

No more dull writing,  
Scanning out feet.  
Orchards are calling,  
Peach bloom is sweet.  
Toiling is sinful  
Days like today.  
Bluebirds and poets  
Quit work in May!

Springtime's fresh music  
Weaves a wild tune;  
Long roads are winding  
Far into June.  
Let fools write poems,  
I have grown wise:  
Ho! for new countries!  
Ho! for strange skies!

THOMAS CURTIS CLARK.



# The Bible and Christianity

By William J. Lhamon

ROMAN CATHOLICISM places the seat of authority in the church; protestantism placed it in the Bible. They have been one in the assumption that there must be a final, infallible authority as the basis of dogma; and they have been one in the assumption of the necessity of dogma. Thus they traveled a long way together, but between the church and the Bible they parted company. During four centuries past protestantism has made a continuous appeal to the Bible as the basis of its various, and even contradictory, doctrinal deliveries. For a full century an appeal has been made to the Bible, the Bible alone, as the basis of Christian union. But during this time the old divisions have continued rampant, and scores of new ones have arisen.

Protestantism stoutly affirms that "the Bible and the Bible alone" is its religion. Theoretically on that basis there should be no cleavages. Actually there are hundreds of them, ranging all the way from the "most straitest sect" of Calvinism to modified Calvinism; to Arminianism; Socinianism. From fourth century trinitarianism to twentieth century Unitarianism. From strict sacramentalism to Quakerism and quietism. From orthodox high-churchism to mystical, heterodox Christian Science. There are several kinds of Baptists; several kinds of Presbyterians; several kinds of Methodists; and more than one kind of Episcopalians. The quarrel between fundamentalism and modernism brings a threat of further divisions within our present divisions, thus making our confusion worse confounded.

## DIVISION ON THE BIBLE

The following are concrete examples of the facts that we face. There is a clause in the thirty-nine articles of the Anglican church which affirms that the holy scriptures "contain all things necessary to salvation, so that whatever is not read therein or may be proved thereby is not to be required of any man that it should be believed as an article of faith." John Wesley adopted that article. Yet there are Southern Methodists, Northern Methodists, Methodist, Methodists Protestant, Free Methodists, and several other kinds. The situation is well illustrated by the Disciples of Christ, the most recent of the greater Christian bodies to emerge in American protestantism. Theoretically the Disciples have but one article of faith, namely, that Jesus is the Christ, the Son of God. But they have also a kind of tacit, secondary creed, which says, "Where the Bible speaks we speak, and where the Bible is silent we are silent." Above all others this body of believers has preached the duty of Christian union, and above all others it has attempted to make the Bible basic to that plea. Even so, within this body one distinct cleavage has appeared and there exists the menace of another. A minority group calls itself "The Church of Christ." It finds in the Bible no authority for instrumental music in worship, nor for missionary societies. It specializes in these two negations. There is a "restoration" group, which finds in the New Testament a static and infallible "ancient order of things," and which specializes in the

negation of something that it calls "modernism," and something else that it calls "open membership," the latter being a revived form of the old Anabaptist controversy of the days of Luther.

Here then is the logic of consequences. Protestantism appeals to the Bible as its infallible standard, and protestantism manifests itself as a conglomeration of sects. Every denomination, every "split" in the body of protestantism, is an argument against the theory of union on the Bible. There is a fault somewhere. If it is not in the Bible, and one assumes that it is not, then it is in our misconception of the Bible, our misinterpretation of it, and our consequent misuse of it.

## ASSUMPTIONS OF PROTESTANTISM

Protestantism has been built upon several misleading and mischievous assumptions. There is the assumption of infallibility inherited by the reformers of the sixteenth century from the Roman Catholic church. It is an impossible assumption on the face of it. What could we, fallible as we are, do with infallibility if we had it? Every fallible mind among us would immediately transmute it into a fallible thing of his own, painting it all over with his own choice of colors. We must dismiss the assumption. What we need and what we can use is not infallibility, but guidance. And guidance means growth, and growth means change. And all this means release from dogmatism, the kind of mischievous dogmatism that finds its warrant in the assumption of infallibility. In fact there is no such thing as infallibility anywhere. It is not in any of our sciences or measures or weights. The business man does not have it, nor the artist, nor the musician, nor the orator. The assumption of it is one of the heaviest burdens that Christianity has had to bear. The Master understood this when he promised the Holy Spirit as a guide, and not as a final, infallible arbiter.

This throws both the pope of Rome and the Bible into new categories. Our present interest is with the Bible. Protestants must learn in faith and humility to take it for just what it is rather than for what they have assumed it to be. It is not inerrant or infallible. It has but limited measures of finality. It is not a level body of writings, one part being of equal value with all others. It has its low valleys and its high mountains. Its inspiration is as human as it is divine. Its "living water" comes to us in "earthen vessels." The Old Testament is the history and literature of an evolution from tribal to ethnic forms of doctrine and worship. It presents to us a progressive disclosure of God, from kindergarten to high school, so to speak, and from high school to university. There is danger in mistaking the kindergarten for the university. There is a great gulf, not quite impassable, between the Old Testament and the New. But even in the New Testament there is no absolutely fixed and final "ancient order of things." It took the church of the New Testament two hundred years or more to make the New Testament. It should be evident, therefore, that the New Testament cannot be the final

literature of a final church, but the incipient literature of a growing and changing church. Its function is not to legislate, but to guide and inspire.

#### MISUSE OF THE BIBLE

On the assumption that the Bible is inerrant, static and final; that its words are the positive commandments of an autocratic God, there must follow misinterpretation and misuse. By such misuse texts are found to prove every possible form of doctrine and whim of conduct. Shakespeare observed that "there is no error so damned but some sober brow will approve it with a text." Given an inerrant Bible, full and final and static, all parts equally expressive of God's will, and assume that his will is a changeless one in a changing world—then slavery is justifiable, and polygamy, and witch burning, and capital punishment for twenty crimes or more, and the extermination of enemies, and the confiscation of lands by God's order; for all of these appear in the Old Testament and they have, according to the writers, the sanction of God. In the thirteenth century the horrors of the inquisition found a biblical justification. The inquisitors proved that death was better than heresy, and they cried, "Kill! kill! the Lord will know his own."

There is the fallacy of the fragment. By a skillful selection and rejection of texts, and by a judicious replacement of them, any doctrine or polity or sectarian peculiarity is quickly justified. Denominations are almost invariably guilty of this fallacy. Each has its string of proof texts like the beads of a rosary. On the theory that the whole Bible is inerrant and each text of it is equally authoritative any passage which slants in a denominational direction becomes a good denominational prop. Fifty other texts may be against it, but that does not count with the denominational zealot for he never sees them.

There is the fallacy of interpretation. It is assumed that "he who runs may read," and interpret as he runs. The inerrant book is so plain that "the wayfaring man, though a fool, need not err therein." So this "wayfaring man," this good "man of the street," untrained in history, literature, language, philosophy, or anything else, who might read the sacred book profitably for his devotions and his business and social ethics, assumes to interpret it dogmatically and finally in doctrinal ways, and churchly ones, and especially denominational ones. The result is that according to his personal whim or bias he makes of it what he pleases, and if he has a following, builds another sect around his peculiar notions, that is, upon the Bible.

#### NEW CONCEPTION NEEDED

On such bases of biblical assumptions and of untaught and unscientific interpretation it should be obvious that Christian union can never come. Four hundred years of futile effort should convince us that we have been on the wrong road. There must come a new conception of the Bible, and with it there must come the scientific interpretation of it, or we must go limping on in our untaught, dogmatic, denominational ways. Biblical scholarship must save us or there is no salvation for us. Our hope is exactly where the whips of our dogmatism, our denominationalism and our prejudices have fallen hardest. Our hope is in what is called the higher criticism of the Bible. Nothing, not

even the theory of evolution, has been more persistently misunderstood, and more bitterly denounced, than the higher criticism. The secret of the opposition to it lies, in part at least, in the simple fact that the higher criticism is a solvent of dogmatism and sectarianism. Real scholars are without sectarian slants. They rise above denominational predilections. They have reverence for facts. They are seekers for truth. Biblical scholars who are worthy of the name are in the class with astronomers, geologists, chemists, linguists and historians. Today the biblical scholar is a specialist. Why should we not treat him as we treat other specialists? He uses the inductive method, as all scientific men do. As a scholar he must be painstaking, discriminating, honest and brave. He may devote a year or ten years of research to the solution of a question, and in the settlement of it he may unsettle a score of others, which, in the interests of truth should be unsettled.

Biblical scholarship is determined to know exactly what the Bible is and what it is for. It brings other sciences to its help, such as philology, ethnology, archeology, chronology and history. It must know so far as possible the authors of the various books or parts; their audiences; their dates; their purposes; their literary forms; their local coloring; their bearings of one part or book on another. As science has turned magic into medicine and astrology into astronomy so it is turning bibliolatry into a patient and rational study of the Bible. In doing this it is cutting the props from under nine-tenths of our sectarianism. Scholarly interpretation leaves no place for our denominational biases. There can be no denominational monopoly of the Bible in the face of the higher criticism. That science cuts under our bickerings, our traditional trifles and our precious peculiarities, and it reveals to us the actual verities of the book of God; its absolute catholicity; its fundamental democracy.

#### DISCOVERY OF JESUS

Biblical scholarship is blazing the way through our labyrinth of creeds, dogmas, theories, and theologies back to Jesus. By its help we are discovering anew the man himself as he moves on the pages of Matthew, Mark, Luke and John, and in the discovery we come face to face with the Man who is more than man. It dawns upon us that loyalty to the Man is our finality, and that the book is only the pathway to that finality. Christ is our objective; the book is our medium.

But not the whole of the book. Scholarship has shown us, as intimated above, that the Old Testament is the Bible of an ethnic religion, and that it has little to contribute to the problem of Christian unity. The outcome of its evolutionary process was a theocracy in which there is no church distinct from the state and no state distinct from the church. Its fundamental governmental concept is the monarchy of God. In Christ we discover a different fundamental concept, namely, the paternity of God. The paternity of God has its corollary in the fraternity of mankind, and that is democracy. Roman Catholicism and Mormonism are reversions to the Old Testament. In scholarship's discovery of Christ we travel a road far from the Old Testament milestones. The paternity of God; the fraternity of mankind; these we find in Christ, and they are unifying concepts.

One other thing biblical scholarship is doing for us which is invaluable. It is setting us the example of the academic spirit. That is, it is showing us how to differ as friends and fellow truth-seekers, while it rebukes our use of the *odium theologicum*, our spirit of dogmatism and persecution. Two or three hundred scholars, for instance, unite in the production of a great Bible dictionary. They have a consensus of viewpoint. They have a measurable consensus of results. But they differ. In some points they may differ sharply. But they differ as friends, as students, as men of research. They differ as chemists may differ in

the laboratory, or as astronomers may differ in their observatory. Here is a great lesson which all religious people need to learn. The fellowship of scholars is an effect of culture, of growth, of humility, of charity and of research. Tolerance is not a good name for it. It is better than that. Call it gentility; fraternity; one of the first articles in the creed of Christ himself, an article without which Christian unity can never be realized.

Christian unity is on the way down to us from the scholars; it can never come up to us from any camp whatever of untaught, untrained zealots.

## What and Why in China

By Paul Hutchinson

### III. The Days of the War Lords

IN ONE WAY, the Chinese uprising against the Shantung award and the Japanese in 1919 and 1920 seemed just a flash in the pan. The students who had started it, and given it its driving power, were never able to repeat their success in later efforts to fashion public affairs. The boycott died a lingering death, as boycotts have a way of doing. And by 1921 the visitor in China would have found it hard to discover any trace of the nationalistic movements which had occasioned so much excitement a few months before. These movements were not really dead. They had merely gone underground, or had transferred their energies to other enterprises. Presently, they were to reappear. But we have not reached that point in the story yet.

In the meantime, with the students out of the way, the stage was set for a new phase in China's revolution. This was the period of five years or so during which the so-called war lords dominated the scene. Who were these war lords? We have already talked about the tuchuns. Well, the war lords were super-tuchuns—generals who had extended their personal rule over whole groups of provinces. Several men, at one time or another, have aspired to places in this select company. There are only three of them, however, whom we need to distinguish. Their names are Chang Tso-lin, Wu Pei-fu, and Feng Yü-hsiang.

#### CHANG TSO-LIN

Chang Tso-lin is the war lord of Manchuria, and in many ways the most remarkable figure in modern China. His career reads like a page, or several pages, from the Arabian Nights. Chang is so small, his features so delicate, his hands—which he likes to gesture with to an unusual degree—so fragile, that he might easily be taken for some effeminate and harmless idler. He lives like a sybarite; jewels and jades entrance him; his robes are of bewildering magnificence; his feasts are unequalled in a country famous for its feasts. Rumor invests his harem with a size and splendor reminiscent of the caliphs of Bagdad. Altogether, Chang is a figure to have stepped directly out of a print, or better, down from a shelf of porcelains.

Yet Chang Tso-lin began his career as a bandit. He has

probably slaughtered more humans than any other living Chinese—or than any Chinese who has lived during the last fifty years. He has as little compunction about ordering, "Off with his head!" as had the Queen in Looking-Glass Land. And heads that he orders off have a way of coming off. Taken all in all, Chang Tso-lin is a good man not to fall afoul of. Of all China's war lords, he is the most reactionary, the most selfish, and the most ruthless.

#### HOW CHANG WON JAPANESE BACKING

Chang Tso-lin got his real start by the accident of location. He was at the head of a large and enthusiastic band of bandits in Manchuria in 1904 when Russia and Japan picked that province as the scene for their war. After sizing up the situation, he made up his mind that the chances favored Japan. He offered help, in various guerrilla ways, and Japan was glad to accept the offer. Chang made himself of real value to Japan during the hostilities, as an independent local chieftain of a band of desperadoes familiar with every inch of the territory, could. When the fighting was over, Japan rewarded Chang Tso-lin by having him and his bandits taken into the Chinese government service. (That was a frequent way of disposing of bandits in the old days in China.)

You will recall that the principal result of the Russo-Japanese war—besides gaining for Mr. Roosevelt the Nobel peace prize—was the driving of Russia out of her dominant position in Korea and Manchuria, and the placing of Japan in her place. An old politician named Hsü Shih-chang was the nominal Chinese viceroy of Manchuria, but the real ruler was the Japanese resident. And, with the Japanese behind him, General Chang Tso-lin went shooting toward the top with all the rapidity of the owner's son who starts to "learn the business from the bottom up." So that, by the time of the student outburst in 1919, Chang Tso-lin was the war lord of all Manchuria. He was still a Japanese protégé.

Now, if you will revert to what was said in the previous article, you will remember that the popular uprising of 1919 was directed against two supposed enemies of China, namely, the Anfu members of the government at Peking who were accused of having nefarious dealings with the



Japanese, and the Japanese themselves. But the puppet president whom the Anfuites had in power at Peking at that time was none other than this old Hsü Shih-chang, for whom Chang Tso-lin had a warm feeling because of the way in which he had accepted him and smoothed his path to preferment when he was still looked down on in most quarters as nothing but an ex-bandit. In addition, Chang felt himself under obligation—and was—to the Japanese all the time. So, when the national movement of 1919 was directed against these two objects, it was inevitable that Chang should have thrown himself against it. Even if he had had no personal obligations he would have done the same thing, for by nature he is opposed to anything that savours of liberalism.

#### WU PEI-FU

The second of the great war lords has been Wu Pei-fu. He is as different from Chang Tso-lin as it is possible for a man to be. He has a strong, well-proportioned, masculine body. His personal tastes are simple; he dresses without ostentation; he eats sparingly; he lives as might any division commander. Even his enemies admit his personal honesty. His principal vanity is, I suspect, his old-school classical training. He knows the writings of the ancient philosophers and sages as only the Hanlin degree man of the old régime was expected to know them. In view of the general reputation borne by military men in China for near-illiteracy, Wu Pei-fu delights to astonish his visitors with subtle references to little known passages in the literature of China's past.

It is impossible not to feel that Wu Pei-fu's military career has been a good deal of an accident. Left to himself it is likely that he would have chosen another type of career. But he came on the scene at a time when the army offered the quickest road to advancement—as is true under a revolution almost anywhere—and, after taking a military course in China and Japan, his actual powers carried him rapidly to the front. Wu Pei-fu is really a good general. He is a strategist of no mean ability, and he handles large bodies of troops well under fire. Unless it be the new Cantonese leader, Chiang Kai-shek, there is no Chinese general to equal him in military ability.

When the students proclaimed their uprising in 1919, Wu Pei-fu was in command of that old central, strategic part of China which converges on the Wuhan cities. He was not a member of the Anfu combine in power at Peking. In fact, he was nominally only a division general owing allegiance to the tuchun of the province of Chihli, one Tsao Kun. Chihli is the province in which lies Peking, but Tsao Kun—also not a member of the Anfu club—had no authority inside that city. Wu Pei-fu, stirred as the students had been by evidence of treachery within the capital, started north to clean out the Anfuities in 1920. With that march he came full on the stage of national and international events for the first time.

#### FENG YU-HSIANG

We now have the first two in our cast of war lords introduced. The third, Feng Yü-hsiang, is a man of still another type. To begin with, he is a very large man, six feet tall and proportionately broad. He has come up from

the ranks. The Chinese private soldier has generally been considered, by his compatriots, as the scum of the earth—and with reason—but Feng has proved that some leadership can come out of this school. Feng lives a life of extreme abstention, almost of asceticism, and enforces the same Spartan regime on all his officers. He likes to compare himself with Cromwell, and it is probable that his camps come closer to the ideals of the Puritans than any seen since the days of Marston Moor. Even smoking is prohibited among his troops.

#### THE CHRISTIAN GENERAL

Feng has had an enormous amount of advertising in the west because of his religion. He is a Christian. During the last year or two, the habit has grown of printing the tag almost always attached to his name, "the Christian general," in quotation marks. Partly, this is because the phrase has been so much applied to Feng that it has trade-mark qualities. But also, it is because some recent acts on his part make difficult explaining in the light of any Christian affiliations. Moreover, whether Feng is a Christian or not, he is certainly working in close accord with Russia. And that is enough in these days to put any man under suspicion.

This much at least can be said about Feng's religion without danger of doing him an injustice: he regards himself as a Christian, but it is Old Testament Christianity that he understands. The parallel with Cromwell's Ironsides is irresistible at this point. Feng does a great deal of preaching and praying and even more ordering of the morals of his troops and of the inhabitants of the region in which he is camped. But the God that he serves is essentially the God who was familiar to Joshua and Jethro and Judas Maccabeus. There are signs that the missionaries already regret the advertising they have given Feng as the outstanding specimen of the success of their labors. This regret is likely to grow rather than diminish.

Feng Yü-hsiang did not enter the ranks of the war lords until late in the period of their power. At the beginning, he was really a very minor character, given a wholly fictitious rating because of his standing with the missionaries. When Wu Pei-fu first started fighting for national control, in 1920, Feng Yü-hsiang was only a brigadier-general. The brigade which he commanded was, it is true, the best in Wu's army. The chances are that it was the best in China. But it was only a brigade.

#### HOW THE FIGHTING BETWEEN WAR LORDS STARTED

Now, with our three war lords on the stage, let us see if we can reduce to some simple statements the way in which they have played their parts. If we can be content to look at the spectacle only in the large, I think we can do so. Let us try it by annual divisions.

We begin seven years ago, in 1920. There are only two war lords. In fact, as the action opens, there is only one, Chang Tso-lin, Japanese protégé and war lord of the fertile province of Manchuria, north of the great wall. But in central China is this doughty division general, Wu Pei-fu. The Peking government is under Anfu control which both Wu and Chang—for different reasons which need not be given here—want to see cast out. Wu starts to attack Peking. With a much smaller army, he wipes the ground

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up with the Anfu armies. At the same time, Chang marches south, through the great wall, and also approaches Peking. It is evident that Wu, if he means to dominate Peking alone, must fight Chang, and that he is not ready to do. Wu steps aside; his nominal commander, Tsao Kun, enters Peking with Chang; Chang is content with having given this demonstration of his power and retires to his own Manchuria.

Then six years ago, 1921. Wu has gone back to central China where he is consolidating his personal position. Various minor campaigns give him the high-sounding title of inspector-general of the provinces of Hupeh, Hunan, and Szechwan, and vice-inspector-general of the provinces of Shantung, Honan, and Chihli. That makes six out of the eighteen of China's provinces, and if you will look on the map at their location you will see how they dominate northern, central and west China. In other words, to counter-balance the war lord in Manchuria we now have a second war lord south of the great wall, in China proper.

#### WU FIRST DEFEATS CHANG

Five years ago, 1922. The Washington conference is on. Chang Tso-lin puts a nominee in Peking as premier. The old Shantung question comes up again at Washington. China demands that Japan make good on her personal pledges to Woodrow Wilson to return to China full sovereignty in that province. Japan demurs. Chang's premier sends secret instructions to the Chinese delegates to accept the Japanese compromise. Wu learns of this and starts to attack Peking. Chang starts to its defense. So starts the first open war of the war lords. It is fought in north China. Chang immensely outnumbers Wu, but Wu is completely victorious, largely owing to the opportune arrival on the firing line of some of the troops of Feng Yü-hsiang. Wu throws out the old government in Peking, and Li Yuan-hung, who figured in the last chapter, is called back from his retirement for another try at the presidency.

Four years ago, 1923. Feng, who has been promoted for his services the previous year, is now the general in actual control of the city of Peking. Wu again withdraws to central China, and has little to do with politics. Li Yuan-hung, with no more military backing than he had before, makes another dismal failure of the presidency, and resigns. He is succeeded by Wu's old nominal superior, Tsao Kun, who is elected by a farcical parliament after outrageous bribery. In the meantime, Chang Tso-lin, beyond the wall, lies low, recovering from his defeat of the previous year, and preparing for a comeback.

#### FENG DESERTS WU

Three years ago, 1924. This is the year of the break between Wu and Feng, and the rise of the latter to true war lord stature. Wu is "mopping up" in the central China (Yangtze valley) section. There is an old ally of Chang Tso-lin's still in control of the province of Chekiang, the sea-coast province that comes almost up to the gates of Shanghai. Wu starts to drive him out. Chang is by now ready to attack again. Just as Wu has his forces in place for the decisive campaign, Feng Yü-hsiang, who is holding the super-strategic post covering Wu's rear, deserts him. He rushes his army into control of Peking. There he turns

out the so-called president, Tsao Kun, and imprisons him. Then he makes a deal with Chang Tso-lin, which puts a puppet of Chang's in the presidency, but leaves Feng in control of the capital. Wu retires to central China. He has never really been a major factor since this time.

Two years ago, 1925. Another year of consolidation on the part of everybody. No major developments until the end of the year. Then the campaign that developed may be summarized under the events of 1926.

A year ago, 1926. Wu moves north to attack Feng. Chang moves south to attack Feng. Feng is caught in a vise, and has to retreat, first to Peking, and then north-west from Peking into the mountain passes leading into Mongolia. Here he is safe from attack. Wu gained little strength from this campaign. Chang gained north China, including Peking. He also has subordinates or generals of friendly disposition in control of the provinces lying along the lower stretches of the Yangtze river.

The constant maneuvering and counter-maneuvering, fighting and counter-fighting between the war lords has, by this time, taken the last vestige of authority or standing out of the government at Peking. The attempt to keep a government going there has degenerated into opera bouffé. And this is—if they only could see it—the real end of the war lord period. For while they will go on fighting, there is being turned loose on China this summer (1926) another type of fighting force which will change the whole complexion of the story. But to get that new army into our view, we must go back to Sun Yat-sen. That will make the next chapter.

*This is the third in a series of articles designed to give the essential background of the present situation in China.*

## Pennsylvania Going East

**W**ESTERN Pennsylvania needs paint! No, not to cover up its sins, but its shabby houses. Western Pennsylvania needs new posts under the rickety porches of its houses. They might fall down. Every house has four posts under its porch—usually two are rotted off.

Western Pennsylvania needs variety. God has done his part. Hills; pretty little brooks; impatient, hustling rivers; trees; waterfalls; springs. But houses! All turned out like fords. All alike. All painted last time five years ago.

Western Pennsylvania mines coal. It mines good coal. It mines thousands of tons of coal. It pays to mine coal.

For this good anthracite I'm asked to pay \$20.00 per ton. Whom does it pay? If the miner, why doesn't he paint his house? Why doesn't he buy a new post for his porch?

This miner has a funny front yard, too. All about him are trees, streams, mountains,—the kind of a place which is the dream of the summer vacationist. Then why does this miner have empty coal cars—strings of them—always in his front door yard? O! I see. Of course.

See those sixteen children climbing over them? Children like to play cars! Tomorrow their father will fill these cars with coal. Today their children are being educated to the day when they, too, will fill coal cars.

What's that looming in sight? The little three-year-old in

the seat ahead asks his mother, "Is that where God lives?"

It's a good question. Palace. Crystal lake (artificial). Sixteen-car garage. Mural decorations outside (probably within, too).

No lack of paint here. No freight cars here. Packards. A private hangar. Radio towers. And the garden! One hankers to see it in spring.

Perhaps this may be Eden!

"No, no, my child," says the mother, "God couldn't live there. That's where the owner of the mines lives! God is in heaven."

"Horseshoe Curve in five minutes. Right-hand side of car," quoth the porter.

I wonder when someone will paint the miner's house and give him a new post for his porch!

CLARENCE E. PICKETT.

## British Table Talk

London, May 3, 1927.

**T**HE TERRIBLE DISASTER which has fallen upon the dwellers in the region of the Mississippi has been fully recorded in our press. Such tragic experiences draw the peoples of the world together in a common sympathy. When earthquakes or floods or famine come upon one people, it is as

though all men realized that this is a casualty in the warfare in which mankind has but one battlefield. In the first leader in the Times today expression is given to

### The Mississippi Floods

the admiration which is felt here at the swift action with which the government is meeting the disaster: "Everything about the Mississippi is great, even its very name," wrote one of our correspondents in a description of the annual floods of the greatest, if not actually the longest, of the rivers of the world. It has now inflicted proportionate losses upon the region which it has attached, but, on the part of the authorities and the people of the valley states, it has called forth an effort of a magnitude corresponding to the danger. Everywhere in the flooded area the work of rescue and relief has been swiftly organized with the aid of all the resources of an active, wealthy, and generous community. The American red cross is showing its usual energy and foresight, and has already raised a large relief fund. The people, both black and white, of the flooded areas are meeting disaster with courage."

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### The Trade Unions Bill

Those who follow the political life of this country must expect to hear of the trade unions bill and little else during the coming months. The government has thrown down the gage of battle; the labor party has eagerly accepted it. It is a battle which will arouse anger and tumult. On the one hand it is claimed that the bill is a charter of liberty for the workers; on the other hand it is denounced as an attempt to reduce them to serfs by depriving them of their right to sell or to withhold their labor. The liberals are opposed to the bill on the ground that it is a wrong method of dealing with trade union law. Sir Douglas Hogg introduced the bill last night. He was interrupted almost continuously by the excited labor members. The government supporters very sensibly refused to use the same tactics against their opponents. Astute policy, some declare; but sound nevertheless! Whichever side allows the other to speak scores a distinct point. Sir Douglas laid down four axioms: "1. That a general strike was illegal, and no one could suffer for refusing to take part in it. 2. That intimidation was illegal, and no man should be coerced. 3. That no contribution to a political fund should be compulsory. 4. That civil servants owed an undeviating loyalty to the state." These axioms will scarcely be questioned; it is when the measure is examined in detail that the suspicions of labor arise. In order to guard

against a general strike it is claimed that restrictions of an intolerable kind are put upon the trade unions. Under the plea of preventing a general strike, it is said by the advocates of labor that the government is taking the side of capital in reducing the freedom of labor to meet the united action of the employers with a united counter-action of the employed. The debate will take up most of this week; and when the second reading is passed and the house considers the bill in committee, the labor leaders will fight it line by line. If it is passed, they will make it the first plank in their platform to repeal it.

\* \* \*

### Bishop Azariah Visits England

The most notable figure this year in the spring meetings of societies is Bishop Azariah of Dornakal, the first Indian to be raised to the episcopate. When he was over in this country in 1920 there were 72,000 Christians in his diocese belonging to the Anglican communion; now there are 150,000. Among the methods used a great place must be given to lyrical evangelism. "One of my clergy, the Rev. S. Q. Subbayya, of Dornakal," he says, "who composes many of these religious lyrics, is now particularly engaged on drama. We have produced in many places, with telling effect, the story of Amos, which, like another drama on Jeremiah, comes right home to the life of the people. He is now preparing something on the life of St. Paul. Perhaps I can best describe these dramas as a sort of moral 'Gilbert and Sullivan' play. There is song and music and witty, pungent dialogue. Great audiences of outcasts and others gather and learn in a way they would never do otherwise. The method is spreading in other missions and in different parts of India."

\* \* \*

### University College, London

On April 30, 1827, the foundation-stone of a university of London was laid. The idea had been taken up by eminent writers and others, who had an enthusiasm for an education divorced from sectarian teaching and control. Its purpose was defined as "the advancement of literature and science by affording to young men residing in, or resorting to the cities of London and Westminster, the borough of Southwark and counties adjoining to either of the said cities or to the said borough, adequate opportunities for acquiring literary and scientific education at a moderate expense." It was a bold venture, but great men were living in those days. The first council included the names of Henry Brougham, Thomas Campbell, the poet, Grote, Joseph Hume, Zachary Macaulay, James Mill, Lord John Russell and others no less famous. The college has had a hundred years of steady progress; it never stood higher in the realm of scholarship than today. There are many celebrations to mark the completion of its first century. It is a remarkable fact that there were a thousand students in 1901, and in 1927

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there are three thousand. If there is one name more intimately associated with the college than another, it is that of Jeremy Bentham; indeed, legend has it that his ghost haunts the college!

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#### And So Forth

Mr. John Buchan, the well-known writer, enters parliament as member for the Scottish universities. I remember when he came up to Oxford with at least one book to his credit; it was called "Scholar-Gypsies," and was a collection of charming essays written, as far as I can recall it, under the influence of R. L. S. After a brilliant career in Oxford, he served with Milner in Africa; wrote in the *Spectator*; published histories, novels and other books; became a publisher and in every walk has won distinction. He is the son of a Presbyterian minister, and is himself, I believe, an elder of the Presbyterian kirk in England. . . . The Baptist union has taken part in the discussion of the prayer book; its line is to condemn the proposed departure from the protestant faith and to declare that if the Church of England wishes to be free to shape its own doctrines it should seek for separation from the state. Meanwhile the Baptists plead that the bill should be rejected by parliament. . . . The very generous gift of £300,000 by Mr. Eastman of Rochester has been received with sincere gratitude. Mr. Eastman's dental hospital at Rochester is famous everywhere; now, thanks to his kindness, there is to be a clinic in Gray's Inn road as a part of the Royal Free hospital. Such a token of goodwill is not without its part in the international scene. . . . The banquet of the Royal Academy was chiefly remarkable for the speech of Lord Jellicoe, who pleaded in the name of the navy, which he gallantly represents, that ships should be reduced in size. It is one of the odd things in our calendar that the Royal Academy dinner becomes a place in which men of war of various schools express themselves. Art is not ruled out entirely, but it is kept in its right place! . . . The death of Lord Cowdray removes a liberal who did much for his party behind

the scenes. For years he helped its journalism and gave generous gifts towards its party organization. He was a great figure in international finance. Till a few years ago he lived in the lovely district of Midhurst in West Sussex. His term in the house of commons was not long, nor did he make much impression on the platform; he was, however, one of the best friends of liberalism in this time of its sojourn in the wilderness. . . . Cricket has begun; the Academy is open; the chestnuts are in full bloom, and the May meetings are in session.

\* \* \*

#### O. B.

The life of Oscar Browning in a delightfully indiscreet fashion brings to the general reader an account of a most famous and almost mythical figure. O. B. was a house-master at Eton, and afterwards a lecturer on history at King's college, Cambridge. He knew most of the mighty in church and state; he went about the world making friends of all sorts and conditions, from emperors to shoeblacks. A little of Falstaff, more of Don Quixote, he was always discovering windmills to tilt at. In his Eton days he lived in a world of petty intrigue, which is not disguised in this honest book, but at least as a schoolmaster he faced the facts which others were ready to hush up or to evade. His religious beliefs were a strange mixture. He was a loyal Anglican, yet he became a Christian Scientist; he had a place in his heart for Rome and for the free churches. He was certainly a moral reformer, and at the same time rabelaisian in his conversation and outlook. Generations of Cambridge men hand down, perhaps not without interest, the legends of this strange being. In his political life he was a liberal, but with a large measure of individuality in his creed and profession. He stood more than once for parliament, once against Mr. Joseph Chamberlain, but in vain. Very few of the prizes of life came his way. He was almost always short of money; but in his own fashion he enjoyed his exuberant days and many high in the state have reason to be grateful to O. B.

EDWARD SHILLITO.

## B O O K S

### Poems and Plays

*The Moods of Gwynn Myrick.* By George H. Badger. The Beacon Press, \$1.60.

*Poems on Chicago and Illinois.* By Horace Spencer Fiske. Stratford Press, \$1.50.

*Echoes of Many Moods.* By Charles Kelsey Gaines. William E. Rudge, New York, \$3.00.

*Ballads of the Singing Bowl.* By Marjorie Allen Seiffert. Scribner's, \$2.00.

*Astrolabe: Infinitudes and Hypocrisies.* By S. Foster Damon. Harper, \$1.50.

*Singing Soldiers.* By John J. Miles. Scribner's, \$3.00.

*Marco Millions.* By Eugene O'Neill. Boni & Liveright, \$2.50.

*The Road to Rome.* By Robert E. Sherwood. Scribner's, \$1.75.

*Saints in Sussex.* By Sheila Kaye-Smith. E. P. Dutton & Co., \$2.50.

THERE ARE MOMENTS when I would I were anything rather than a critic. Such moments come when I essay to tell the truth about a book of poems written by one who is evidently gentle and kindly, contemplative and

devout, a lover both of nature and of humanity, and yet—not quite a poet. It is nothing against a man that he is not a poet. There are noble souls whose verse is not so good as that of some less noble. All of which is suggested by the futile effort to write words of praise for George H. Badger's *THE MOODS OF GWYNN MYRICK*. The printer and binder have done their work well, and I am sure the author is just the kind of person I have described, but his ideas—which are good—never quite come to birth as authentic poetry.

To Horace Spencer Fiske, in his *POEMS ON CHICAGO AND ILLINOIS*, Chicago is not "hog-butcher for the world," but a place of beauty and romance. There is as much truth in this picture as in the other. When Mr. Fiske thinks of Chicago he does not think first of the stock-yards, but of the lake, the parks, St. Gaudens' Lincoln and French's Washington, of the world's fair and the university, and of the nobler city yet to be. His city is Chicago the comfortable, the cultured, the complacent, "with dauntless eye and a strenuous cry to the world that she outstrips." That is not all that might be truly said about Chicago, but it is true so far as it goes, and the poet's style fits the thing that he has to say.

These little books of not too ambitious poetry grow better as we proceed. Charles Kelsey Gaines's *ECHOES OF MANY MOODS* is a collection of the verse of a professor of Greek. Yet it is not unduly academic. Through a long life devoted to the classics, evidently he has not attended solely to second



aorists and syntactical peculiarities but has had both the time and the temper to absorb something of the spirit and grace of the Hellenic world. Some of his moods are dark ones; pagan, one might say. The few war poems are the sort that were accounted excellent in 1918 but seem a little out of key now. But the total flavor of the volume is pleasing. The translations from Homer and Anacreon are particularly happy. Twenty-five years ago Dr. Gaines published a novel, "Gorgo," which I read at the time—being a book-reviewer even then—and some dim but pleasant memory of it made the sight of his name on this title-page like the renewal of an old and interrupted acquaintance.

It is not easy to define, in set terms, the characteristics which distinguish the new poetry from that of a generation or more ago, or the poetry of poets from that of admirable writers who are primarily something else, but when one turns from such books as those I have just mentioned to Marjorie Seiffert's *BALLADS OF THE SINGING BOWL*, the difference is instantly felt. The new poetry says less and suggests more. It is less factual, and therefore more vivid. It contains fewer propositions and more pictures, less sentimentality and more tang. Read any page of Marjorie Seiffert and then turn back to one of the preceding; the contrast is like turning from violin music to a text-book. Not that the former is necessarily more musical in the matter of syllabic cadences, but like music it conveys emotion through a medium of imagination. In these Ballads—which are not strictly ballads, though most of them suggest narrative in some dim fashion and some very vividly—there is a tense and eerie quality and a wealth of imagery and symbolism that mark them as distinguished achievements in the realm of pure imagination.

Also among the real poets—as distinguished from the estimable and cultured gentlemen who occasionally lapse into decorous verse—is S. Foster Damon, whose first volume, *ASTROLABE: INFINITUDES AND HYPOCRISIES*, contains poems which have successfully passed the scrutiny of some of our most critical editors. This man has something to say. Sometimes his spirit is whimsical and mocking; sometimes enigmatical and fantastic; often that of an interpreter who stands sufficiently aloof from life to view it with more interest than passion. But if there are "hypocrisies," as the sub-title hints, there are also deep sincerities. The reader will want to be reminded, if he does not already remember, that it was Damon who wrote this "Epitaph on a Young Soldier":

He gave us all he never had—  
Wife, children, comrades myriad;  
And all we have we cannot give  
To make those unborn pleasures live.

Turning from the almost sublime to the wholly ridiculous, I mention John J. Niles's *SINGING SOLDIERS*. Niles, as a first lieutenant during the late unpleasantness, listened appreciatively to the songs that sprang up in the camps and on the march in France, and transcribed their words and music, along with much of the matrix of hilarity, humorous disgust, and other mixed emotions which formed their setting. Considered as art, the tunes are bad and the words are worse. Neither poetry nor music gains any permanent enrichment here. The author knows that perfectly well. But the whole is an amusing medley. One would gain the impression from this volume, if there were no collateral evidence to the contrary, that the American expeditionary force was recruited almost exclusively from citizens of African ancestry. The listing of this book here furnishes a comic interlude in the midst of serious works.

Not that Eugene O'Neill's new play, *MARCO MILLIONS*, is exactly serious either, except that what O'Neill does must be taken seriously because it is done so supremely well. This is the story of Marco Polo reinterpreted and dramatized. As the

dramatist sees him, the celebrated Venetian traveler was much the sort of person that the average European thinks the average American is—mercenary, conceited, unromantic, ingenious, efficient, avaricious, and lavish. When an exquisite oriental princess, the grand-daughter of Kublai Khan, falls in love with him—a fact which Marco never discovers—the stage is set for some beautiful dramatic situations. This is the first of O'Neill's long plays to be published in advance of production. The volume appears in a new uniform edition of his collected works.

The title of *THE ROAD TO ROME*, by Robert E. Sherwood, does not refer to Catholic conversions. Far from it. It is a play which gives a free rendering of Hannibal's expedition against Rome. If that simple statement promises something academic and stiltedly classical, it promises what the play does not deliver, but it delivers something very different and much better. They are very modern ancients who walk this stage. The situations are piquant and the lines have Shavian cleverness. Along with much good comedy (slightly risqué in spots) there is a serious purpose. When one observes the deflation of the hundred percenters of that day and the debunking of the military pride and pompous and posing heroism of noble Romans, and finds Hannibal on the verge of victory unable to tell himself what it is all about, one is moved to reflect. . . .

Both plays and poems are found in the slender volume, *SAINTS IN SUSSEX*, by Sheila Kaye-Smith. The plays are a modified form of mystery play, one of the nativity and one of the passion, and both plays and poems represent the saints as coming into the fields and villages of Sussex and the old Cinque Ports. All are deeply religious in the Catholic vein.

WINFRED ERNEST GARRISON.

## Books in Brief

**T**HEODORE DREISER'S *THE FINANCIER* (Boni and Liveright, \$3.00), rewritten from the form in which it was originally published fifteen years ago, is a very considerable novel. Not so much a novel as the biography of an imaginary character. And not so much an imaginary character either as a fictional variant upon a fairly recognizable original. Dreiser can write a good book, but he cannot write a good sentence. He can command an army of words and make them march to do his bidding, but the squads that make up the army are badly drilled. What of it, if the army as a whole is efficient? Nothing much, except that it annoys me when a writer of great power cannot write without getting his pronouns so tangled that he has to repeat his nouns in parentheses to show what they (the pronouns) refer to. (Just like that.) Better than any other writer, Dreiser is entitled to the title of the American Balzac—whatever that may be worth. The similarity is notable in *The Financier*. After the reader has followed the details of Cowperwood's investments, borrowings, lendings and traction deals, he could make out his income tax return for him. It is the same with Balzac, of course, some of whose novels one might consider as merely a discursive and interpretative statement of the family budgets of his characters. With all the multiplicity of detail which Dreiser introduces, the total effect, in this case at least, is that of a unified picture; and with no moralizing whatever there is presented not only a picture but, by implication, a penetrating critique of the alliance of politics with finance as it was in the seventies.

It was Dreiser's sense of the significance of the separate and trivial details of life, and of unimportant people, that led him to write the introduction to *POORHOUSE SWEENEY*, by Ed Sweeney (Boni and Liveright, \$2.50). This is a book absolutely without art, in which an inmate of a county poorhouse tells his story. It is an authentic record of the quarrels, jealousies, discomforts, complaints, and squalid love making of



paupers and defectives, and the tedious round of a daily routine that leads to nothing but the next day's routine. The author does not pose very much. Even a poorhouse inmate would

have taken a better pose if he had bothered to pose at all. And it is, therefore, valuable, almost unique, as a transcript of life at a certain level.  
W. E. G.

## THREE COMMUNICATIONS

### Mr. Richards Replies to Mr. Lewis

EDITOR THE CHRISTIAN CENTURY:

SIR: "Faithful are the wounds of a friend," and therefore readers of *The Christian Century* in England ought to be grateful to Mr. Robert E. Lewis for the "Sporting Offer" in which he challenges Britons to see themselves as others see them. Our sins are many, as Mr. Lewis makes clear; but I think the average Briton would find a good deal to say in extenuation of our guilt and I fancy he would put his case something like this: We here in Great Britain live under old-world conditions with a long history of events behind us; narrow seas divide us from neighbors whose speech is not ours and whose mode of thought is difficult to grasp; traditions of narrow nationalism—written into our history books and painted red upon our maps—make our people suspicious of "the foreigner"; we have been taught that Britannia rules the waves and we see her doing it every time we use a penny (for there she sits with her shield and trident); and as for the "empire on which the sun never sets," we acquired much of it as Sir John Seeley said, "in a fit of absence of mind;" we hold it with no aggressive intentions and on the whole we believe that our rule is just and generous to subject-peoples. We confess that our statesmen have supported the insane policy of a "balance of power" in Europe, but they said it was in defence of British interests. We went into the world war with entirely disinterested motives and if we added more than a million square miles to the empire in the process, it was not because of our lust for territory but only by virtue of our "manifest destiny" to bear "the white man's burden." As to our navy, we are an island; our imperial rule is sundered by the seven seas, and our naval motto is still as it has been always, "Defence not defiance." Something like this is what the average patriotic-peaceful Briton would say to Mr. Lewis, not in repudiation of the charges which he makes, but in justification of them.

But the average Briton is not accustomed merely to turn the other cheek to the smiter, and he would probably respond to Mr. Lewis' frankness by a vigorous "tu quoque." It is true, he would say, that the United States acquired no territory as a result of her participation in the world war, but that was rather an accident of geography than anything else; there was no enemy territory to be grabbed in the western hemisphere! And anyway, if America got no territory, she got most of the trade; and—I am still reporting the sentiments of the average Briton—it is a "bit thick" to lecture us on our imperialism when we can read about Mexico and Nicaragua and the Philippines and—dare one suggest it?—the Panama canal. As to armaments, the average Briton has not heard of R. O. T. C. units in most of the American colleges and high schools or he might be even more skeptical than he is when Mr. Lewis says that "if it were not for Europe, America would have no armament." If British people ever think about it at all—and for the most part they don't—they are apt to imagine that Asia rather than Europe affects the size of United States armaments, and perhaps even Latin America has something to do with it. It may be just one of our many delusions to see things like this, but there it is. When it comes to a question of war debts, the average Briton is as ignorant as the average American in regard to their amount, incidence, and payment; he grumbles of course—it is the Briton's prerogative, born of his long suffering under his island climate—but he pays his income tax nevertheless and will go on doing it. Also in the matter of debts it is rather pleasing to feel aggrieved (it gives one a sense of superiority) and to

talk of "Uncle Shylock" has a flavor of virtue about it; but no harm is meant, and there is no real bitterness in the epithet.

So much for the average Briton. But now let me be myself; for, alas, my viewpoint is not yet shared by the average, though it is steadily increasing its hold. I think I could say all that Mr. Lewis says about Britain and British imperialism, and so would thousands of my fellow-countrymen, but we distinguish—as he does not—between Britons and Britons. We should remember—as Edmund Burke once declared of Ireland—that "you cannot draw an indictment against a nation," for the modern nation is not a homogeneous unit; it contains its imperialists—both Britain and America have them; so have France and Germany—but also its internationalists; it can display militarists, but also a growing number of pacifists; some elements within the nation prepare for war, think in terms of war, even desire war; but other elements stand for peace and by their stand engender peace. Mr. Lewis mentions Lord Palmerston and Sir Robert Peel, but their contemporaries in parliament were John Bright and Richard Cobden, and if the former scorned America the latter loved her. So in Britain at the present time we have a Navy league and an Empire Defense association, but we also have a League of Nations union and nearly half a million signatories to Mr. Ponsonby's pledge which binds men never to fight either internationally or industrially. Could Mr. Lewis produce similar evidence of a desire for peace in the United States? I believe he could, for I myself have met it, and names like those of Senator Borah, President David Starr Jordan, Colonel Raymond Robins, Miss Jane Addams, to mention only a few, as well as the existence of a journal like *The Christian Century* are a testimony to the reality of the desire with you as with us.

The moral of it all seems to me clear, for in view of the composite nature of public opinion in every country, the "Sporting Offer" of Mr. Lewis should not be confined to Great Britain; it—or something like it—might equally well be addressed to America. Indeed the situation really requires a new "hands-across-the-seas" movement, conceived not as hitherto in the interests of common defense, but in the name of universal peace, and enforced by a common determination to abolish "the world's greatest collective sin." If Mr. Lewis' "Sporting Offer to Leaders of British Opinion" means that, I can promise him that he will find no lack of response on this side of the water.

Carr's Lane Church,  
Birmingham, England.

LEYTON RICHARDS.

### Mr. Niebuhr on Governor Smith's Reply

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial comment on the Marshall-Smith correspondence has been enlightening and helpful and most of your readers will undoubtedly find themselves in substantial agreement with most of your positions. You are quite right in saying that the personal assurance of Governor Smith that for him there is no conflict between his loyalty to the church and his loyalty to the state does not altogether clear up the problem of the conflict which does exist if a Catholic elects to be absolutely true to the historic and traditional position of the Catholic church. It is obvious that Governor Smith has simply associated himself with the qualification of the traditional position as it has developed in modern life and particularly in such nations as our own, where the principle of the separation of church and state has been an advantage to the Catholic church as a religious minority. Personally, I would prefer not

to embarrass a Catholic who has chosen to accept a sort of American qualification of historic Catholicism, by insisting that the dogmatic and official position of the church is at variance with his individual stand. But that is not the point where I am most tempted to challenge your position.

As I see it, the real weakness of your position lies in the fact that you play too easily into the hands of those who have made the secular state the one community of mankind which may exact an unqualified loyalty. By implication you give aid and comfort to all the pagans who make nationalism the supreme cult of modern life. The outstanding characteristic of modern civilization seems to me to be its insistence that men shall have no loyalty which might qualify their allegiance to the political state. Nationalism is at once the great orthodoxy and the damning heresy of modern man. I can find no great comfort in the fact that a Catholic statesman has been forced by the temper of his age and by the exigencies of politics to accept an essentially protestant doctrine of church and state. I know very well that the Catholic church can never again be what it was in its heyday, the instrument of international order which knew how to set some restraint upon the expansive desires of individual nations and taught patriots that in a complex world in which individuals owe allegiance to more than one community, the geographic and political community has no right to claim a loyalty which permits of no qualification. Yet I cannot forget that the men who were responsible for the development of the Catholic church as a kind of league of nations, such men as Gregory VII, were actuated as much by Christian idealism as by ecclesiastical imperialism. It may be that the international authority of the medieval church was expressed too autocratically and was enforced by superstitions which the modern world cannot abide. But that does not change the fact that there was a Christian value in it which the secularization of the state, a by-product of protestantism, has completely lost.

In your own columns you comment upon the silly accusations of Scabbard and Blade against some of the best citizens of our nation because their interest in peace is supposed to cast a shadow upon their patriotism. In your correspondence columns you let one of our self-appointed inquisitors of the modern cult of nationalism damn himself by his charges against John Dewey, John Haynes Holmes, Stephen Wise and Raymond Robins. You rejoiced when the federal council agitated the same crowd by its peace activities. All these charges are proof of the depths to which we have sunken in making nationalism our supreme religion.

For the modern man the conscience of the individual is a more potent authority to challenge the morally autonomous and morally irresponsible state than the voice of the pope. But who shall inform that conscience and who shall mold it? If a religious society undertakes to inform the conscience of the individual it differs from papal authority only in method and not in kind. It may persuade rather than dictate, but sooner or later it will come in conflict with the cult of nationalism and establish its position only by the price of martyrdom. For our modern gods are jealous gods and suffer no one to worship at any shrine but those which the state has erected. We cannot go back to the middle ages, but I believe there ought to be among protestants a humble realization of the fact that there were values in the middle ages without which we cannot build

an ethical world or an international order. The pope means little to a thoroughly modern man, but he may well be pardoned for looking back wistfully to the international idealism of which the papacy was once an inadequate expression and which in our modern world finds scarcely any expression at all.  
Detroit, Mich. REINHOLD NIEBUHR.

## Dr. Strong Visits Beecher's Church

EDITOR THE CHRISTIAN CENTURY:

SIR: "Eightieth Anniversary Services of Henry Ward Beecher's First Sermon Preached in Plymouth Church" was the newspaper notice that drew me over to Brooklyn this morning. I used to hear my father—an Ohio merchant who came to New York to stock up—say that the way to find Beecher's church was to take the Fulton street ferry, and follow the crowd. Not the way today. Instead, I dove down under the ground, at 28th street, came up at Brooklyn bridge, walked across the glorious bridge, inquired my way up Fulton street to Orange near Henry and found myself ushered in the gallery—best place—of Plymouth. The service was under way and the Gloria trumpeters were blowing "The New Heaven and the New Earth." These trumpeters are four girls, in white, so clad as to give the suggestion of angels.

And this day, May 15, was the eightieth anniversary of the preaching of the first sermon, by the intrepid young preacher, called from Indianapolis to take charge of the infant Congregational church, in Brooklyn. He was a "young Lochinvar come out of the west!" It was appropriately called "Beecher's church." Let your eye roam around the auditorium. It is nearly in the shape of a bowl, or egg, and is markedly a preacher's church. Not a bad seat in it. And everyone can hear. The preacher is also in the midst of his hearers. He can almost touch them. The acoustics are excellent. The ventilation is perfect. Hundreds of churches across the country were built on the model of Plymouth—from Oberlin to Seattle. And the hymnal is also "Beecher's"—and as you turn over its leaves, read the introduction by the famous editor and lecturer, Lyman Abbott, you realize that Beecher did much for American hymnology. When one considers what Beecher did for a liberal theology, for hymnology, for human freedom, for high citizenship, it is easy to grant him the position of the most influential of American private citizens.

When young Beecher gave his first sermon in Brooklyn, he publicly announced that he had dedicated his life to the end that slavery might be abolished. He did his best to arouse public feeling against it. One of his methods—in order to express his hatred of slavery—was the sale of slaves from the pulpit. One of the most interesting of these sales was that of the 9-year-old Sally Maria Diggs, on Sunday, February 5, 1860. When the child was brought to the platform a scene of intense excitement prevailed. The nine hundred dollars needed was more than subscribed. Rose Terry, later Mrs. Rose Terry Cooke, the author, threw her ring into the basket. Mr. Beecher, placing the ring on the girl's finger, cried, "Remember, with this ring I do wed thee to freedom." She was afterwards called Rose Ward Diggs in honor of Miss Terry and Mr. Beecher.

Of course, it was thrilling to realize that this 9-year-old girl—now Mrs. James Hunt—was in the congregation this morning. It was easy for the present pastor, Dr. J. Stanley Durkee, to talk to us about "the great cloud of witnesses" with Sally Diggs and the spirit of Beecher hovering over. I confess to the need of a few tears when I heard the story of this little girl of nine, speaking of the lights of the great city, as she came up from Virginia, the home of Mr. Beecher, the company of ladies of the church discussing what kind of a dress she would wear, when she appeared before the congregation, and finally decided on a white dress, with a dash of color; how the great audience wept aloud at the sight of this slave girl; how the great man on the platform laid his hand on her head; how he took from her head a comb and said, "Don't put anything there that God didn't put there"—and then with the voice of a

### Contributors to This Issue

HERBERT DANBY, canon residentiary of St. George's Anglican cathedral, Jerusalem; dean of the recently instituted Faculty of Higher Studies, Jerusalem; translator of "Jesus of Nazareth," by Joseph Klausner. This is the second in a series of four articles.

WILLIAM J. LHAMON, for many years professor of Bible, Drury college, Missouri; Chautauqua lecturer.

coarse auctioneer, dramatically cried, "How much do I hear for her? Note her beauty, her health, her charm. What do you bid for her?" Into the basket went jewels, rings, bracelets, brooches, watches. The surplus money was used for her education. Later she was married and lived happily. And here she was with her daughter, down there in the pew, and the story was being told. And her freedom ring was her wedding ring!

This was, of course, sensational, but Mr. Beecher could think of no better way of arousing the people. Such acts as this one churned the nation from north to south. This was in 1860. The civil war broke soon after. President Lincoln manifested a great interest in the story of the sale of the little girl, and this and his relations with Mr. Beecher seem to have influenced him somewhat in the issue of the emancipation proclamation. And yonder was Mrs. Rose Ward Hunt, once more to stand on the historic platform, where 67 years ago the great preacher gave her the gift of freedom. And while we of the congregation meditated and sang and listened to the pastor, before us on the bulletin was a full page copy of the "bill of sale" from her owner, John Cook, of Virginia, to John Falkner Blake, a brother of a member of Plymouth church.

Rather strikingly, while Mr. Beecher preached his first sermon in Brooklyn eighty years ago, he preached his last sermon forty years ago, in 1887. In the first forty years Plymouth church was probably the chief creator of public thought in America. Here nearly every great movement for human advancement had a welcome. Their advocates had a platform and hearty introduction to the public. Here came the suffragists. Here spoke men like Frederick Douglass and Booker T. Washington—very early in their appearance before white audiences. Europeans seeking a hearing generally went straight to Plymouth church—men such as Kossuth and Carl Schurz, singers like Jenny Lind—it was clearly the most American institution in America, easily taking the place of Independence hall and Faneuil hall as the cradle of liberty. Here spoke Ralph Waldo Emerson, Wendell Phillips, Lloyd Garrison, when it was no high honor to entertain them.

When Beecher began, eighty years ago, he laid down, in his first sermon, three fundamental ideas: "I believe in a God all-loving and merciful; I believe in human brotherhood; I dedicate my life to the destruction of slavery." All these years he was an ardent champion of the enslaved; a fearless opponent of the traffic in the life and souls of the people.

And I said to myself, "The fathers were a pretty good sort," and there is something in this "cloud of witnesses" giving the present generation an urge toward freedom and life. And, a blow struck for freedom moves evolution up a notch.

Seattle, Wash.

SYDNEY STRONG.

## THE SUNDAY SCHOOL

Lesson for May 29. Lesson text: Acts 5:27-35, 38-42.

### Peter and Prejudice

THE subject of our sketch appears in a very pleasant light when we consider his attitude toward the Gentiles, or outsiders. Little men fear and hate those not of their own tribe; second-rate men cultivate a superiority-complex toward others, not of their set. Peter dreamed about his relation to other people; he probably dreamed about it at night because he thought deeply about it by day. As he brooded over the problem of other human beings he came to the sensible conclusion that they also had souls, that God also must care for them and that they could no longer be considered "common and unclean." That was one side of the shield; let us take a glance at the other side. Cornelius, a Roman commander at Caesarea, was touched by the beauty, bravery and spiritual grandeur of the new Christian faith and he felt impelled to send for the distinguished preacher of Pentecost. Cornelius was a high-grade individual; he was moral, religious, generous and open-minded. Peter responded

to his call and came at last to the Roman soldier's home. Notice that truly remarkable opening sentence: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is acceptable to him." The fiction of the chosen people seemed to be fading. There is no chosen people and never was. God is the Father of all humanity; he is not partial. God is trying to reach all of his children and, I believe, all of his children are striving to attain unto God. He stretches down his hand; we reach up with ours to grasp his.

Paul found in Athens men worshiping an unknown god; he taught them the better way. Peter found a just man, seeking for the perfect religion; he declared unto him Jesus Christ, the Son of God, the one who "went about doing good." Cornelius responded with all his heart and was baptized into the Christian faith. In this manner was the door opened to others than the Jews. The "mother church" had to be persuaded, but the lesson was soon learned and from that hour to this all nations have been welcomed into the church of Christ.

We are, however, far from perfect in our racial attitudes; many men need to learn what Peter found out long ago: "God is no respecter of persons; whoever reverences him and works righteousness is acceptable to him." Is that true of the Russian, of the Negro, of the Japanese, of the Turk, of the Chinese? Is it? You and I must think that question through. Today the world is filled with hate. France hates Germany and Germany hates France. India hates England. Japan nurses its fancied wound. China hates the world, Russia hates Europe and Europe hates America. The United States is supposed not to hate anyone; to other nations, however, she seems rich and proud. Within our country are deep prejudices and misunderstandings; if class hatred is too strong, and I believe that it is, there are still jealousies, envyings and ill-feelings between different groups. Races clash and even fundamentalists and modernists regard one another askance. Within denominations there are bitter parties that bicker and quarrel. A high-school superintendent, in a small city of my own state, told me that he did not dare to teach evolution. Near by a fine young minister whose character and consecration were above suspicion was cast out because he was suspected of liberal tendencies. The young people flocked around him and the congregation liked him, but one headstrong elder would not stand for him and he had to go. How often is a whole church dominated by one or two hard-headed, narrow-minded, stony-hearted men, who drive away the youth, while they quote proof-texts. Prejudice is simply the failure to see all sides of a question.

The hopeful aspect is that America has thousands of noble men and women of many races and climes who are bigger than sects and parties, and who are honestly and optimistically endeavoring to put down prejudice and to set up broad and kindly policies. Such men look for the good in all races; seek to bring together opposing religious groups; frown upon class consciousness; cement labor and capital; vote for the best man in either political party; support good men and oppose evil men everywhere. This way lies hope. The truly large man lives above all envy, prejudice and hate. He loves men.

JOHN R. EWERS.

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# NEWS of the CHRISTIAN WORLD

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## DePauw Abolishes Compulsory Military Training

At their last meeting for this school year the faculty of DePauw university, Greencastle, Ind., voted to abolish compulsory military training. This action of the faculty is considered a great victory by those who for the last four years have been struggling to free DePauw from the compulsory feature of the R. O. T. C. No small measure of the credit must go to the faculty committee on educational policy. Five times its recommendation concerning the matter was returned for reconsideration and just as often it refused to change its recommendation. DePauw was the last of the Methodist institutions of higher learning to force military training on its students.

## Kentucky Church Will Dedicate

The new building of the First Christian church, Mt. Sterling, Ky., will be dedicated on June 5. The dedicatory sermon will be preached by the pastor, Rev. George Darsie, and others who will participate are Rev. Clyde Darsie of Cynthia, Rev. Allen Wilson of Lexington, Rev. Hugh McClelland of Winchester, and Rev. W. E. Ellis of Paris, Ky.

## The Good Old Days Were Not so Good

The impression of the "failure of prohibition" comes largely from comparing present conditions with perfection instead of comparing them with actual conditions in pre-prohibition days. Chicago had 7200 saloons. The New Jersey anti-saloon league's publication quotes the Chicago Tribune as saying, under date of June 1, 1914: "A three months' survey showed that 14,000 women and girls frequented every twenty-four hours the back rooms of saloons in the following streets—Madison, North Clark, and Cottage Grove avenue."

## Six Cents for the Sorrowful

"We pray that the synod will take such action as to provide our national Lutheran council with funds to the sum of at least six cents per communicant for continued help and encouragement to our broken and sorrowful brethren," says a resolution addressed by the Illinois conference to the Augustana synod convention which will meet at Omaha in June. The resolution has reference to the support of the world service work of the national Lutheran council. The Lutherans are as liberal as others, and their per capita contributions for benevolence do not suffer by comparison with those of other bodies. But when systematic Christian benevolence is estimated on a per capita basis it does not appear that Christians of any group are feverishly excited about the welfare of the unfortunate. Six cents for the broken and sorrowful!

## Scientists Cannot Create Life

Scientists at the University of Chicago have disclaimed any ability to "produce life" on the basis of experiments in which

star fish and sea urchin sperm were stimulated into growth with violet rays. "There

is no 'creation of life' in such experiments," said Dr. Anton J. Carlson, chair-

## Flood Sufferers Need More Help

THE NEED FOR AID in the crisis produced by the unprecedented floods along the lower Mississippi is even greater than is generally realized, says Dr. Worth M. Tippy, who has returned from a visit to the refugee camps near Memphis, Tenn., as a representative of the federal council of churches. He reports by wire that "aid in great amounts must come from outside the inundated area," and appeals to the churches to give the most generous support to the American red cross in its efforts to cope with the situation.

The message from Dr. Tippy was as follows:

"The understanding of the magnitude of the flood disaster increases in this section every hour. I visited a refugee camp today and it taught me more than any amount of statistics.

### ALL CROPS DESTROYED

"The Negroes are the greatest sufferers. I saw them—husbands, wives, children and aged people huddled together. Practically all have lost hogs and poultry, their standby for meat and eggs. They have practically nothing left and since this year's crop is being ruined they have little prospect for the year. Five million acres of growing cotton are under water and destroyed, and it is too late to do much replanting.

"One hundred eighty-seven thousand people are in refugee camps; eighty per cent of them are Negroes. That many people in Mississippi alone are driven out of their homes. Memphis has 2,000 better-to-do people from Greenville alone.

"Ground floors of houses in the whole area will be under eight inches of mud. Cellars are flooded. Wells are full of contaminated water.

"Hundreds of towns and small cities have no water or only contaminated water. All food for man and beast must be shipped in. A vast area is in financial straits as the waters subside. A plague of insects will doubtless follow and scourges of malaria and dysentery, and,

unless immunization can succeed, small-pox and typhoid.

"Aid in great amounts must come from outside the inundated area, in addition to what the seven states affected by the flood can do, are doing heroically and will do to their limit. The government must arrange credits for agriculture. The entire nation must get under the engineering problem of the control of the great river.

"But the things of immediate and overwhelming importance are rescue, food, shelter, medicine, nurses, sanitation, and immunization against pestilence while the waters are subsiding. Then there will be a demand for vast sanitation projects, restoration of building, return of people to their homes, care of the sick and injured. The whole intense problem of rehabilitation will have to be faced and this is doubly difficult because the population is rural, and scattered over the plantations in some of the most inaccessible parts of the United States.

### CHURCHES SHOULD HELP

"This is the job of the red cross, immediate, pressing, literally staggering. They need all the money a generous and prosperous people can give, and they need it quickly. The red cross spent \$5,000,000 in the Florida disaster. The present need is several times greater."

In Memphis, Dr. Tippy met with a group of the local ministers. They were greatly pleased that a representative of the national organization of the protestant churches had come to the scene of the disaster. The following resolution was passed as expressing their judgment of the situation:

"Resolved, that it is the sense of the protestant pastors of Memphis that the flood emergency is so great that the churches of the United States be urged to cooperate with the American red cross in every practicable way in arousing public support and raising funds for the relief and rehabilitation of flood sufferers."

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man of the department of physiology. "Life is there to begin with." Although the violet ray had been used as a means of stimulation for the first time in the experiment, similar experiments employing other stimuli had been carried on for more than thirty years. The first investigation of the sort originated with the late Jacques Loeb, who hoped to produce chemically or mechanically a simple form of life, but he was unable to do so, and so far no one has accomplished such a result, he said. "Sea urchin eggs and other eggs of like classes can easily be stimulated without action of the male sperm," says Prof. H. H. Newman. "Simply by placing eggs of some species in sea water, or by pricking with a pin, growth can be started. Theoretically, it is possible to do the same thing with the human ovum, but realization of that possibility lies a long way in the future, if it is ever to be accomplished."

#### Muzzling the Radio

The anti-war play, "Spread Eagle," was accepted for broadcasting in a condensed version by one station, then rejected after a veterans' organization had protested against it, according to Norman Thomas. A second station asked for it and then barred it although, says Mr. Thomas, at the time of acceptance it "knew that the ideas contained in the play were not exactly orthodox and presented an honest, if cynical, view of how certain monopolists set out to make a war."

#### Poland Has Compulsory Catholic Teaching

The conference of Polish rabbis has formulated a request that Jewish religious instruction be made compulsory for Jewish pupils in the public schools of Poland. "Catholic religious instruction is obligatory," says the Jewish Daily Bulletin, "and the practice has been that Jewish pupils have the right to abstain from this instruction, while their attendance at Jewish religious instruction is voluntary."

#### Chinese Carry on Mission Work

Chinese Christian pastors, teachers, and doctors are carrying on the mission and church activities in Szechwan province, says Rev. Chester B. Rape in a report to the Methodist board of foreign missions, although the missionaries have withdrawn to places of safety. "All of our district superintendents, all of our pastors, and all of our principals of schools with the exception of two, have been Chinese for several years," says Dr. Rape. "Thus we have been building up a Chinese church."

#### Gift of a College Is Declined

Augustana synod (Lutheran) decided at its convention in Philadelphia a year ago that, while the training of ministers was a synodical responsibility, general college education should be controlled and supported by local conferences. It therefore voted to turn Augustana college, at Rock

Island, Ill., over to the Iowa, Illinois, and Superior conferences, while retaining the theological seminary at Rock Island under the control of the synod as a whole. The conferences, however, view the matter differently. The first two mentioned conferences have voted to decline the responsibility, and the other one is expected to take similar action. The matter will have to come up for consideration again at the convention of the synod at Omaha in June.

#### "Mr. Smith Is Out of The City Today"

Apropos of certain details in a recent notorious trial, Rev. Christian F. Reisner is moved to remark that "high executives who teach their secretaries persistently and willfully to lie, under the plea that it will protect them from intruders or undesirable visitors, are sowing seeds of dishonesty that they may reap later. Some of us who seek men in high places with financial appeals are sorely mistreated by such men, who converse with their secretaries so they can be heard and then the secretary informs us that the gentleman sought is in South America or out of town or simply 'not in the office.'"

#### Why Protestants Need a Passion Play

Mr. R. Dana Skinner, in the (Catholic) Commonweal comments, on the whole unfavorably, on the new film version of the life of Christ, "The King of Kings," to which most critics have given high

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praise. Catholics, he says, have a better means of visualizing the passion in the regular forms of their worship. "There are people—thousands of them—whose form of religious worship supplies them with none of the pictorial reminders which human nature seems to crave. The Catholic, accustomed as he is to the crucifix, the stations of the cross and the paintings which for generations have sprung from the devotion of the greatest artists, cannot well escape a constant and vivid mental picture of the passion. To the Catholic, then, whose power of forming mental images has received this constant training, the concrete detail of a presentation such as 'The King of Kings' will do violence to a much more vivid and sacred mental image already existing."

#### Midwest Council Confers On Adult Education

The Midwest council was organized at Hull House, Chicago, in June 1924, as a central service station for forums, institutes, discussion groups, and similar groups designed to promote the education of people who have to spend most of their time doing something else than being educated. Its principal activities have been in Chicago, Cleveland, Detroit, and St. Louis. On May 16-18 an adult education conference was held at Cleveland. The annual summer house-party will be held at Hillsdale, Mich., August 21-28.

#### Presbyterians Dedicate New Western Headquarters

A new Presbyterian headquarters building on the western coast was dedicated at San Francisco on April 26. It has been named the Woodbridge building in honor of Dr. Sylvanus Woodbridge, the founder of the first protestant church in California, which was the First Presbyterian Church of Benicia. The erection of this building is described as "a crowning achievement of ten years of remarkable progress since the union of the two presbyteries of Oakland and San Francisco." Dr. R. S. Donaldson, who has been executive secretary of the presbytery's church extension board during this period, was elected moderator.

#### Near East Students Meet At Northfield

"An interesting student conference was held May 13 to 15 at the Northfield hotel, East Northfield, Mass. This was a group of over thirty young men and women from the near east who are students in American colleges, the larger number of whom were driven from Smyrna at the time of the massacre of Christians by the Turks," says Harriet Richards of Northfield. "Through the efforts of American missionaries, numbers of the Smyrna students were rescued and brought to America where scholarships were secured for them. These students are now entirely self-supporting and have done a high grade of scholastic work in our institutions. Two have graduated with honors from the University of Virginia, one with honors from the University of Dubuque; three have made Phi Beta Kappa, and others have taken high standing in such colleges as Vassar, Wellesley, and Mount Holyoke. This group have

been kept together through the efforts of Professor S. Ralph Harlow of Smith college, who was chaplain of the Inter-

national college at Smyrna, Rev. and Mrs. J. Kingsley Birge, for eight years head of the Turkish department in that college,

## Congregationalists and Christians Seek Union

**O**VERTURES LOOKING toward closer fellowship and ultimate union between the Congregationalists and the denomination known as the Christian church were initiated last year by the appointment of commissions representing the two bodies. These commissions have prepared a joint report.

An advisory ecclesiastical council in the interest of this close affiliation and common fellowship was held at the United Christian church, Raleigh, N. C., May 5, 1927, in connection with the annual meeting of the conference of the Congregational churches in the Carolinas.

#### HOPE FOR CLOSER RELATIONS

The council was called in the belief that "it may bring into closer relations in the movement toward Christian unity, churches and individuals that are 'one in faith and doctrine, one in charity.'" The hope was expressed that the public meeting following the council sessions would "have a marked effect upon the local community and upon the cause of Christian unity."

A national movement for closer affiliations between Congregational and Christian churches is recommended in the joint report which has been adopted by the commission on interchurch relations of the National Congregational council and the permanent commission on Christian unity of the general convention of the Christian church. This joint report will be presented to the National Congregational council at its biennial meeting to be held in Omaha, Nebr., May 25 to June 1, 1927. It was ratified unanimously by the general convention of the Christian church at its quadrennial meeting last October.

The National Congregational council represents 5,600 churches and the General Christian convention represents 1,208 churches.

The findings and recommendations of the joint report include the following items:

"1. Each church has the congregational form of government.

"2. In each, the individual church is the unit of authority.

"3. Each church accepts and practices representative government with regard to matters of common concern to the churches.

"4. Each church accepts the Bible as the rule of faith and practice, recognizing the right of free individual interpretation.

"5. Neither church holds to a creed which is binding upon individuals or upon churches.

"6. Each is agreed upon the general foundational tenets of our common Christianity.

"7. The Congregational statement of 1913 and the Principles of the Christian church we find essentially in accord in evangelical temper and inclusive in their scope.

"In view of the above findings and the added fact that it is our unanimous conviction that all Christian believers should now be brought into the closest possible fellowship and co-operation, we submit the following recommendations:

#### RECOMMENDATIONS OF REPORT

"In view of the similarities in organization, belief, observance of ordinances and general practices between the Christian and Congregational churches, and to the end that they may know each other better and enter definitely into a common fellowship, it is recommended that in states, districts, and towns, where churches of both denominations exist side by side, they be urged to take steps toward close co-operation as an expression of the unity that ought to exist."

At the fellowship supper which preceded the council, Dr. W. A. Harper, president of Elon college, said: "Christian union is the church's primary need. Why are we kept apart anyway in our Christian effort? It seems to me that there are

(Continued on page 668)

*What is  
the essential  
structure of  
Christian  
belief?*

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Miss Anne Wiggin, secretary of the friendly relations committee of the National Y. W. C. A., and others. This is the second annual conference of these students that has met at Northfield, and is really a continuance of eight student conferences formerly held on the campus of the International college at Smyrna. Those who addressed the conference and led the discussion groups were Mr. Birge, Professor and Mrs. Harlow, Miss Wiggin, Miss Olive Greene and Miss Ruth Perkins of the American Collegiate institute, now located in Athens, and Ray Moreman of Union theological seminary."

#### Alaskan Students Print Their Own Paper

We have received a copy of The Verastovian, a twelve-page paper edited and printed by the students of the Sheldon Jackson school, at Sitka, Alaska. It is a wonderfully good piece of work, both editorially and mechanically. Half-tones and everything. The school is conducted by the board of national missions of the Presbyterian church in the U. S. A. The superintendent, Rev. James H. Condit, says they have representatives of five of the six native languages spoken in the territory, including four Eskimo young people from Point Barrow, the northernmost mission station in the world.

#### Europe Is Hoping For Peace

Mr. Fred B. Smith, who has been studying the European situation for the world alliance for international friendship

through the churches, reports that he has found a vast amount of sentiment for peace. Great Britain, he says, is "carrying more than its just proportion of the white man's burden in preserving peace." He denies that France is militaristic. "I found," he says, "France talking about Briand's appeal to the United States for a treaty which would formally renounce war as a method of adjusting disputes between his country and ours, and that on the whole the peace sentiment in France is just as great as it is in the United States. Italy is almost solid for Mussolini, who has won the hearts of the people with his 'Italy first' program. So intense is he upon his purpose that he does not care much about European entanglements. But he is a militarist. His every action is based upon police and armed force. He does not put his trust in religion or education, although he believes in both. It is altogether likely that he would go to war within an hour if he were convinced that this were best for Italy. He belongs to no peace movement. He tolerates none. There is a single peace society in Italy, but it can hold no meetings. It can print no literature; it can write no letters; it can make no appeal."

#### Awe, Not Fear, as a Religious Motive

"Men do not fear any more," said Dr. W. Russell Bowie of Grace Episcopal church, New York city, in a recent sermon. "They do not fear man; they do not fear God; they do not fear law; they do not fear moral authority. Fear is passing out of our modern consciousness.

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#### Conference Leaders

BORIS D. BOGEN, editor, B'nai B'rith News; national executive secretary, International Order of B'nai B'rith; sponsor of Jewish Foundations in state universities.  
PAUL E. BRISSENDEN, associate professor of economics, Columbia University.  
VINCENT G. BUNUAN, director, Washington Office, Philippine Commission of Independence.  
GEORGE L. COLLINS, secretary, Fellowship of Reconciliation.  
JOHN J. CORNELIUS, former professor of philosophy, Lucknow University, Lucknow, India; lecturer and writer on international and interracial relations; special lecturer, Williamstown Institute of Politics, 1925.  
EDWARD MEAD EARLE, associate professor of history, Barnard College, Columbia University; vice-chairman and director of research department of Foreign Policy Association.  
HERBERT E. EVANS, director of religious organizations at Columbia University.  
HERBERT F. FRASER, assistant professor of economics, Swarthmore College.  
ANNE GUTHRIE, executive secretary, Y. W. C. A., Chicago.  
HORNELL HART, associate professor of social economy, Bryn Mawr College.  
JOHN W. HERRING, secretary, Committee on Goodwill between Jews and Christians, Federal Council of Churches; general director, Midwest Council.

T. ARNOLD HILL, director of Industrial Relations, National Urban League.  
BEATRICE M. HINKLE, physician specializing in psychoanalysis.  
HAMILTON HOLT, educator and author; president, Rollins College; former editor, The Independent.  
JOHN E. KIRKPATRICK, author of Toryism in American College Government; American College and Its Rulers.  
KIRBY PAGE, editor, The World Tomorrow; world traveler and student of international and social problems.  
JAMES A. QUINN, instructor in sociology, University of Cincinnati.  
DAVID E. SONQUIST, associate professor, department of Applied Christian Education, Hillsdale College; executive secretary, Hillsdale District, Y. M. C. A.  
NORMAN THOMAS, executive director, League for Industrial Democracy.  
HOWARD THURMAN, pastor, Mt. Zion Baptist Church, Oberlin, Ohio.  
DAVID McCAMEL TROUT, professor of psychology, Hillsdale College.  
GOODWIN B. WATSON, assistant professor of education, Teachers College, Columbia University; director of research, home division, National Council, Y. M. C. A.  
LOUIS WOLSEY, president, Central Conference of American Rabbis; rabbi, Congregation Rodeth Shalom, Philadelphia.

#### Rest and Recreation

Hillsdale College, with its beautiful sixty-acre campus and attractive residence halls, offers a delightful setting for the Conference. Afternoons will be free for relaxation and recreation. Tennis courts, an athletic field and a new gymnasium are available. Registrants will be privileged to use nearby golf links at a small cost. A group of lakes, easily accessible by auto, offers excellent facilities for bathing, boating, rowing and canoeing. Registrants are urged to bring their families and remain throughout the month. Provision will be made, when necessary, for supervised play for children.

#### Rates and Registration

Hillsdale College will operate its dormitories and dining room on a cost basis for the conference thus making it possible to offer the following extraordinarily low rates: Adults (two in a room), including conference fee of \$1.00 per day, \$19.50 per week; transients (less than six days), \$3.50 per day; single rooms, \$2.00 per week extra. Children, aged 6-12, \$8.50 per week; aged 3-6, \$5.50 per week; under three, special rates. Good dining room service is assured.

The Conference is open to all who care to come. Registrants are strongly urged to remain throughout the month, as the program is cumulative. Registrations should be in by July 15th, if possible. Detailed information concerning transportation, etc., will be sent to all who register.

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### A Pioneer to Be Honored

A fund is being raised by the Christian church of Lisbon, O., for the erection of a monument to the memory of William Baxter, one of the Disciple pioneers. A contribution has been received from a grandson of Walter Scott, another Disciple pioneer whose biography was written by Baxter.

### Los Angeles Presbytery Holds a Retreat

The Los Angeles presbytery held its second retreat on May 10 at the First Presbyterian Church, Los Angeles. The discussion at this meeting centered on the question of what attitude should be taken toward the convention of the American federation of labor, which meets in that city in September, to avoid a repetition of such misunderstandings as occurred in connection with the convention at Detroit last fall.

### An Effort toward Mutual Understanding

Referring to the proposal, upon which we recently commented, to establish a permanent commission representing protestants, Catholics, and Jews, to serve as an organ for promoting better under-

### DENOMINATIONS SEEK UNION

(Continued from page 666)

three simple reasons:

"1st. Pride in our religious pedigree. If we knew less church history, we could more readily agree.

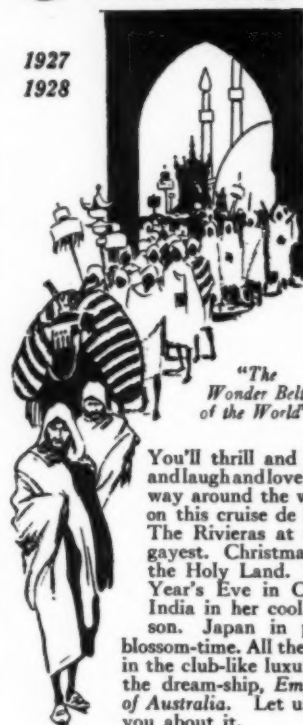
"2nd. Insistence on distinctive things, the things for which we peculiarly stand, rather than the magnifying of things on which we are agreed. Theology is a voluminous science. It is not always luminous.

"3rd. Property rights and official positions. The only man who turned away from Christ sorrowful was the rich young ruler. He had property and held an office. If the church were over-night bereft of all property and all officers, it would unite before six o'clock in the morning.

"The final step in the realization of a reform measure is organized effort. First there must be consecration to the cause and then a genuine fellowship of prophetic souls and finally organized effort to make effective the Christian purpose of the prophets of the new day. It therefore remains for churches like the Congregational and the Christian, one already in spirit and purpose, to become one in effective organization and then to attract to themselves still other Christian agencies, so that in the course of time in fulfilment of the prayer of Christ the Christian world may be a whole and as a whole may achieve victory for Christ throughout the whole wide world."

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## Can you make sense of the news dispatches from CHINA?

Not since the great war has any country held the world's attention as does China today. Paul Hutchinson's "What and Why" articles now running in *The Christian Century* are clearing our understanding.

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standing among the religions and races and to mitigate prejudice, Unity comments approvingly that such a body can function "like a fire department in a great city, to fight and quench the fires of bigotry whenever they break out and threaten a conflagration." The American Hebrew, whose editor, Dr. Isaac Landmann, suggested this commission, hopes that it will supplement what has already been done toward "organizing goodwill and better understanding among the religious groups of our citizenship." Meanwhile the Presbyterian protests against the cooperative school of religion which has been organized at the University of Iowa, in which protestants, Catholics and Jews are to be represented, under a Presbyterian dean, pointing out that, while it is well enough to put aside hatred and practice cooperation in civic matters, the differences are too deep to justify cooperation in religious teaching. It wants the general assembly to take the matter up.

#### BOOKS RECEIVED

- Saints in Sussex, by Sheila Kaye-Smith. Dutton, \$2.50.  
 Chains, by Theodore Dreiser. Boni & Liveright, \$2.50.  
 Tragic Mansions, by Mrs. Philip Lydig. Boni & Liveright, \$2.50.  
 The Holy Lover, by Marie Conway Oemler. Boni & Liveright, \$2.50.  
 Psychology, by Lloyd Ring Coleman and Saxe Commins. Boni & Liveright, \$3.00.  
 The Colonial Church in Virginia, by Rev. Edward Lewis Goodwin. Morehouse.  
 As Modern Writers See Jesus, by Adelaide Teague Case. Pilgrim Press, \$1.25.  
 The Teaching of the Early Church on the Use of Wine and Strong Drink, by Irving Woodworth Raymond. Columbia University Press, \$3.00.  
 Brother Saul, by Donn Byrne. Century, \$2.50.  
 The Reclamation, by Edwin Brown. Four Seas, \$2.00.  
 Professional Patriots, edited by Normal Haggood. Albert & Charles Boni, \$1.50.

#### PRACTICAL BOOKS

- Dummelow's One Volume Commentary, \$3.00  
 Concordance American Revised Bible, Hazard, \$5.00  
 Sermons for Days We Observe, Shannon, \$1.50  
 Putting It Across (Methods in work with men, publicity, general matters of organization). (\$1.25).  
 The Guests of God, Jackson (Communion addresses), \$1.00  
 The Key to the Kingdom, Reid (on Beatitudes), \$1.25  
 Wonders of the Kingdom, Shafto (on Miracles), \$1.75  
 "These Twelve," Brown (on Apostles), \$2.00  
 Piloting the Sunday School, Fergusson, \$1.25  
 Church School Leadership, Raffety, \$2.00  
 Church's Program for Young People, Meyer, \$2.00  
 Technique of a Minister, Clausen, \$1.25  
 The Story of the Bible, Stock, \$1.25  
 Evangelistic Preaching, Davis, \$1.50  
 Visitation Evangelism, Kernahan, \$1.25  
 Parish Evangelism, Fagley, \$1.00  
 Makers of Freedom (Biographical sketches of great reformers), Eddy and Page (\$1.50)  
 The Children's Kingdom, (Children's sermons) Dickert (\$1.50)  
 Sermons for Juniors, Dickert (\$1.50)

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#### The Treatise to Theophilus

Notes on the Gospel According to St. Luke

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The following are some of the books of greatest value to readers of the Christian Century "type," among the volumes that have appeared during the past few months. Select those which you desire for Spring and Summer reading, and mail order at once. (Note our special May Offer below.) [Write on margin any other books desired]

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## We Apologize

THREE weeks ago The Christian Century began the publication of two series of articles. One of them dealt with the background of the current situation in China. The other traced the development of relations between Christians and Jews.

The first of these articles were presented without any preliminary announcement. Readers had not been worked to a high pitch of anticipation by descriptions of what was to come. They simply opened their copies of the paper for May 12—and there the articles were.

Here in the office of the paper, both series were regarded as good. It was thought that, after readers had had a chance to digest them, and as the cumulative value of the series developed from week to week, there might even be an extra demand for these numbers. So the printer was asked to lay away some hundreds of extra copies to care for any such emergency, should it develop.

But no one around these parts dreamed of any such avalanche of orders as has come tumbling in. It looks almost as though every other subscriber, after reading that issue of May 12, must have

### NEW SUBSCRIBERS

THERE were a lot of them this week, but in the excitement created by the situation described in our announcement, the detailed list slipped out of sight somewhere. We remember, however, that there was one new subscription from Sweden. That's fine; new subscriptions don't come in very often from Sweden. By the way, did you know that Sweden is almost as far as The Christian Century can go in that direction? Of course, it can—and does—edge in a bit farther in Latvia and Finland. But it still doesn't seem able to get into Russia. It has articles that come out of Russia, but the authorities there are taking no chances on allowing a paper to enter that shows religion as something beside "the opiate of the people."

hustled out and told a friend, "Quick! send The Christian Century a dollar for a 13-weeks' acquaintance subscription, so that you can have the two series of articles now

running." And they said it with such insistence that the friends did as they were told!

As a result, we are forced to confess that the issue of the Christian Century for May 12 is completely exhausted. Copies are so rare that, around this office, they are regarded as museum pieces. And we cannot begin to fill the orders for it that are continuing to come in. These orders are being listed, and we will do our best to supply the articles they want for those who are sending the orders, but we cannot supply the May 12 issue of the paper. Therefore, we take this method of apologizing.

Reprints of the first article in the series on China will come from the press in a few days, and will immediately be sent to all those who failed to receive the May 12 issue. If there is sufficient demand, the first article in the series by Canon Danby on relations between Jews and Christians will also be reprinted.

This is the best we can do to remedy a very embarrassing situation.

There is, of course, one obvious way by which to avoid such disappointments when—as is sure to happen again before long—articles appear in The Christian Century which create an unusual public demand. The proper use of the coupon in the corner will guard you against missing anything of importance, and it will help us to avoid the necessity for public apologies of this kind.

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# CREATION

By Edwin  
Tenney  
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Do we believe in Creation or in Evolution? That is one of the questions "fundamentalists" and "modernists" have disagreed upon. Evolution has been explained and expounded; but at no time have the ideas and doctrines of Creation been described and analyzed. To this task Edwin Tenney Brewster, a member of the History of Science Society, and author of "The Understanding of Religion," has set himself in this volume.

Pre-scientific man had two theories of origin: "spontaneous generation," for vegetation and creeping things, and "creation" by a "potter" God from the dust or air. Evolution versus creation was no issue at all. Aristotle's "fishpole" view of evolution was followed even by churchmen and priests. His teaching was not found incompatible with the Bible story until the Protestant Reformation, when the Bible was set up as the final authority on every possible detail of science and fact. Then as scientific knowledge grew, various systems of "special creation" were developed to adjust the text of Genesis to the facts of geological knowledge. Read this book. It is interesting on every page, and it convinces by its fairness. (The book is elaborately illustrated.) [\$3.50]

*The obsession that has taken possession of many so-called modern men, that you can have a religion without a theology, will receive a severe jolt from the quiet logic of Bishop Francis J. McConnell's new book,*

## The Christlike God

But there is in the book, not only logic; there is also, as has been pointed out "the music of faith." Again and again, in a variety of arguments, it is maintained that *Christ is so great a phenomenon in the world that He can be explained only on the assumption of a Christlike God.* Anything else is inadequate to account for the fullness and intensity of the moral passion of the Christ life.

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